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*AUXILIUM PRÆDICATORUM;*

OR,

*A Short Gloss upon the Gospels.*

WITH HINTS AS TO THEIR USE IN SERMONS.

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VOL. III.

S. JOHN.

GOSPEL AND EPISTLES.

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BY  
THE REV. PIUS DEVINE, PASSIONIST.

Lectionem Evangelii sub brevitate  
transcurrimus, quatenus ejus expositio  
ita nescientibus fiat cognita, ut tamen  
scientibus non sit onerosa.

*S. Gregory.*



Dublin :  
M. H. GILL AND SON, 50, UPPER SACKVILLE STREET.

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1884.



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## PREFACE TO VOL. III.

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S. JOHN was born in Bethsaida. He was the son of Zebedee and Salome, and brother of S. James the Greater. He was also cousin to Our Lord, and called His brother, by the other Evangelists. He was the youngest of the Apostles, and the favourite of Our Lord. He is called by the Greeks *The Divine*, by the oldest of the Fathers ὁ Παρθένος (the Virgin), and by all ages the Beloved Disciple.

He is supposed to have written his Gospel about the close of the first century in 98 or 99, sixty-seven years after the death of Our Lord, and two before his own.

He remained in Jerusalem whilst Our Lady lived, then took the spiritual charge of Asia Minor, and finally settled down as bishop of Ephesus.

In one of the persecutions under Domitian, he was brought to Rome, cast into a cauldron of boiling oil, and came out of it, not only uninjured, but younger-looking and fresher than when he went in.

He was then exiled to the Island of Patmos, where he wrote the Apocalypse. One of his Epistles is supposed to have been a preface to his Gospel, but this is only a conjecture. When Nerva became Emperor, John was released from exile.

He then returned to Ephesus, where he used to be brought to the church door, and preach the monotonous sermon to the people—*my little children love one another*.

He was requested by many to write a supplementary Gospel, and give under his own hand the omissions he spoke of in the accounts handed down of Our Lord. Heresies against Our Lord's divinity were beginning to appear, and people wished for some

authentic arguments, more clearly expressed than what were gleaned from the previous writers. A general fast was ordered, prayers were sent up to Heaven.

When he began to write "*Ἐν ἀρχῇ In principio*, there were peals of thunder heard, and as he proceeded in his narrative the Holy Spirit supplied him with his inspiration. He is likened to an eagle because he soared so high, even unto Heaven. The others began on earth, John went to Heaven.

His Greek is simple and artless, yet many find it purer than the more elaborate style of S. Luke. His theme is pitched upon a higher key, and his simple language but allows us to see more clearly into the sublimity of his thoughts and of his doctrine.

Modern German rationalists have found fault with him and tried to disprove the authenticity of this Gospel. Their arguments are very poor and ably refuted by a recent commentator and Jesuit Father, named *Corluy*, Professor of Sacred Scripture in the University of Louvain. Others have likewise rebutted objections, but Pere Corluy seems to have taken them at their word and scattered them in a very few pages.

The theory started by some writers that S. John did not die at all; but, that he is reserved with Elias to come at the end of the world has few upholders at present. It never was solidly grounded. Throughout this Gospel and in his epistolary writings we find him brimming over with charity. He drank deep of this beautiful virtue from the bosom of Our Divine Lord.

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# S. JOHN.

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## CHAPTER I.

*The Divinity and Incarnation of Christ. John bears witness of him. He begins to call his disciples.*

- |   |   |  |
|---|---|--|
| 1. In principio erat Verbum,<br>et Verbum erat apud DEUM, et<br>DEUS erat Verbum. | 1. 'In the beginning was 'the<br>Word, and the Word 'was 'with<br>God, and 'the Word was God.<br>2. Hoc erat in principio apud<br>DEUM. | 2. 'The same was in the<br>beginning with God. |
|---|---|--|

God the Father from eternity understood and knew Himself, this knowledge, conception, or Word was equal to Himself, it was not outside but it was distinct from Himself, whose understanding was distinct from the same thing understood. Both equal, and seeing and knowing the beauty and glory possessed in common, loved each other with a mutual love equal to their worth; this was distinct again from the loving principle in each, and a person. This process must have been always; but we, on account of our limited understanding, are obliged to make our own order. This is some notion of the Holy Trinity.

S. John begins where the other Evangelists stopped. They frequently gave hints and showed works, and wrote words in all which we could come to the knowledge of His Divinity, but S. John starts with it and then goes on to show the work of the Incarnation and Redemption.

The Word was eternal, was distinct from the Father and was God. From eternity Father and Son were distinct and One. This is a summary of the two verses.

<sup>1</sup>*In the beginning*.—In the beginning form the first words of the Book of Genesis. They have the same meaning here. Beginning with the

creation, our knowledge of things lets us know that Jesus Christ *was* existing before anything was created, therefore He is uncreated.

<sup>2</sup>*The Word*.—Many say that Λογος was borrowed from the Platonic philosophy, or Philo, the Jew. Their *word* is a created thing distinct from, but inferior to God. It is the VERBUM AETERNUM VERBO Domini celi firmati sunt. The divine person to whom creation is attributed.

<sup>3</sup>*Was*.—The *erat* here is very appropriate. It is against the bare *est* of the Arians, and the *fuit* of other heretics.

<sup>4</sup>*With God*.—This shows a distinction between the Two Persons. No one would be said to be *with himself*, except in French, and then it means he is at home, *chez lui*.

<sup>5</sup>*The Word was God*.—This is the grand assertion of Our Lord's Divinity. S. John points out that He has all the attributes of God. He is eternal, uncreated, and in the verses following he points out His Omnipotence.

Θεος is here without the article; but, as P. Corluy observes, "hic supponit pro *natura* divina . . . articulum congrue ponere non poterat." Besides the Θεος here is put in the place of the subject, although it is the real predicate in the proposition Θεος ην ο Λόγος.

<sup>6</sup>*The same*.—There is more than a mere repetition of the assertion already made here : It is suggestive of that mutual society of the Persons which formed what we understand by love and happiness.

#### On the Trinity :

- |  |              |
|--|--------------|
| 1st. God the Father first<br>in thought.<br><br>2nd. God the Son second<br>as begotten.<br><br>3rd. Holy Ghost third as<br>proceeding. | } All equal. |
|--|--------------|

#### The Eternal Generation :

- |   |
|---|
| 1st. Was always.<br><br>2nd. Equal to the Father.<br><br>3rd. One with Him and the<br>Holy Ghost in nature—distinct<br>in person. |
|---|

3. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est.

4. In ipso vita erat, et vita erat lux hominum.

5. Et lux in tenebris lucet, et tenebræ eam non comprehendentur.

3. <sup>1</sup>All things were made <sup>2</sup>by him ; and <sup>3</sup>without him was made <sup>4</sup>nothing that was made.

4. In him was <sup>5</sup>life ; and the life was the <sup>6</sup>light of men :

5. And the light shineth in darkness ; and the darkness did not <sup>7</sup>comprehend it.

S. John, having briefly given us the Generation of the Divine Word, proceeds at once to Creation and Sanctification. Everything, visible and invisible, was created by God, the Trinity, but through the Son, *i.e.*, He created absolutely, not as a *principium* but a *principiatum*.

The Universe—*Omnia*—was the first thing. It had to be beautified with living things then, and after that other living things were to be created capable of knowing and loving God. Angels were created and the light given them was not received. Man was created then and the light was not received.

The light then was the grace or power of knowing what would help one in the time of trial to secure life eternal by being faithful. Angels had fallen, and so had man.

The Son of God then is the light of the world. In Him is the grace and power to sanctify us and make us worthy of that life which is ever happy. He was a Redeemer by his foreseen merits even before the Incarnation. For this was in the Council of the Trinity: “*Let us make man to our image and likeness,*” (Gen. i., 26.) That bright image had become obscured; where light shone out once darkness now prevailed. The Son of God then said, *behold I come* to remove the darkness of sin.

<sup>1</sup>*All things*.—There is no exception whatever. The highest angel as well as the meanest zoophyte, the largest sphere as well as the minutest atom. *Created* would be a more correct rendering of the Greek than *made*, except we take *make* to include both.

<sup>2</sup>*By Him*.—Through Him might be more correct, only that *by* may show Him to have absolute power to make as He will.

<sup>3</sup>*Without Him*.—To none of the other Divine persons is the creative power attributed. The Holy Ghost sanctifies as His attribute.

<sup>4</sup>*Nothing*.—*Nihil* is not a good translation of the Greek word here—*óvδ ἐν*—no thing, in English, is pretty near it. This *nihil* made the Manicheans think God created a bad principle, and S. Augustine was led into including there the permission to sin. It is simply showing the dependence of all created or contingent things upon God's creative power.

<sup>5</sup>*Life*.—What was this life? Many opinions were given, but the sanctifying principle is the one chiefly adopted. Some of the Fathers adopt natural life, but this is not received.

<sup>6</sup>*Light*.—Man was created not for this natural life but for life eternal. The light to see this comes from faith.

<sup>7</sup>*Darkness*.—Means here sin, which arises chiefly from want of faith ; but oftener from want of a good will.

<sup>8</sup>*Comprehend*.—This word would mean, *did not give it a good reception*. It is a morally universal proposition.

God's eternal love :  
 1st. Angels created to share it.  
 2nd. Man created to share it.  
 3rd. Son of God became man to restore us to it.  
 4th. The Holy Ghost directs us to it.

The Darkness set still :  
 1st. Sin rejects the light of faith.  
 2nd. Sin extinguishes it when lighted.  
 3rd. Sin hides it through human respect.  
 4th. Sin perverts it by Heresy.

6. Fuit homo missus à Deo,  
 cui nomen erat Joannes.

7. Hic venit in testimonium,  
 ut testimonium perhiberet de lumine, ut omnes crederent per illum.

8. Non erat ille lux, sed ut testimonium perhiberet de lumine.

9. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

6. There was <sup>1</sup>a man sent from God, whose name was <sup>2</sup>John.

7. This man came for a witness, to <sup>3</sup>bear witness of the light, that all men might <sup>4</sup>believe through him.

8. <sup>5</sup>He was not the light, but was to bear witness <sup>6</sup>of the light.

9. That was <sup>7</sup>the true light, which enlighteneth <sup>8</sup>every man that cometh into this world.

The Baptist's mission is mentioned here as the dawn of the shining of the Sun of Justice.

Some think that S. John introduced the Baptist's mission by calling him *a man*, to distinguish him from the God man, in order to counteract a heresy which was prevailing at the time, regarding John's teaching.

It is likely that some of John's disciples who were scandalized at our Lord and the Apostles not leading an austere life, continued that life still. We have accounts of various *Essenes* of the time who did so, and despised Christians who led an ordinary life in the world. S. John would remind those of

S. John the Baptist's inferiority, and that his only mission here was to prepare the Way for the Messiah, to foretell Him, and then point Him out when He came to be baptised.

After introducing the Baptist's name and work, the following words would seem to be a summary of his teaching regarding Our Lord.

<sup>1</sup>*A man*.—This is to show that S. John Baptist, was not to be mistaken for the Holy Ghost or for any emanation of the Divinity, after the manner of Ebionite teaching.

<sup>2</sup>*John*.—S. Luke tells us the time of his coming, *in the 15th year of the reign of Tiberius Cæsar*, (Chap. iii. v. 1). His miraculous freedom from sin in his mother's womb, and his austere life are told us by other Evangelists.

<sup>3</sup>*Bear witness*.—He made himself worthy of credence by his holy life and holy teaching. All the people revered him as a prophet, and insomuch, that when Our Lord asked the Pharisees if he were from Heaven, they were afraid to say he was not, lest the people might stone them.

<sup>4</sup>*Believe through him*.—Believe in Jesus Christ through John's teaching.

<sup>5</sup>*He was not the light*.—That is to say, John was not the light *per se*. What light John had was borrowed for the occasion or given him for his work.

<sup>6</sup>*Of the light*.—Testify to the genuineness of the Light of the World. The Evangelist now turns to Our Lord.

<sup>7</sup>*The true light*.—Not that John was false, but that Our Lord was the essential light, and that all true light of doctrine must be kindled from Him.

<sup>8</sup>*Every man that cometh into this world*.—There are various opinions as to what is qualified by *cometh*. As it stands here is the accepted sense. The others are far-fetched. It is the light of reason first, and sufficient grace next.

---

John's mission :

- 1st. Sent by God.
- 2nd. To preach penance by word and deed.
- 3rd. To lead to Jesus and to heaven.

The Light of reason :

- 1st. Is given to every man except idiots.
- 2nd. Grace is given even to those who refuse.
- 3rd. We must follow both in order to get salvation.

10. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit.

11. In propria venit, et sui eum non receperunt.

12. Quotquot autem receperunt eum, dedit eis potestatem filios DEI fieri, his qui credunt in nomine ejus;

13. Qui non ex sanguibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex DEO nati sunt.

14. Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi unigeniti à PATRE, plenum gratiae et veritatis.

10. He was in <sup>1</sup>the world, and the world was <sup>2</sup>made by him; and the world <sup>3</sup>knew him not.

11. He came unto <sup>4</sup>his own ; and his own received him not.

12. But as many as received him, to them he gave <sup>5</sup>power to be made the sons of God, to them that <sup>6</sup>believe in his name :

13. Who are born, not of <sup>7</sup>blood, nor of the will of the <sup>8</sup>flesh, nor of the will of <sup>9</sup>man, but <sup>10</sup>of God.

14. And the Word was made <sup>11</sup>flesh, and <sup>12</sup>dwelt among us : and we <sup>13</sup>saw his glory, the glory as of the only begotten of the Father, <sup>14</sup>full of grace and truth.

Here is found the love of the Son of God for the world He had created. He dwelt in it invisibly, so that human reason from the sight of its economy and order might rise to a knowledge of Him. Men lost this light, and a second sending took place by Moses, the Law and the prophets. Finally, he came himself, *et mundus eum non cognovit.*

There is a touch of S. John's love in this. *The world knew Him not.* If it knew Him as I knew Him—if it knew His kindness of heart, His great love—if it knew how fond He was of every human being—if it knew how willingly He would give His life for everyone—if it knew how sweet it is to serve Him and love Him—the hidden happiness found in His company—it never would have rejected Him and crucified Him. *Mundus eum non cognovit.*

*Mundus per ipsum factus est.* This world was His own creation, His own child, His much favoured heir, to which He showed so much love and gave so many favours and blessings. *Et mundus eum non cognovit.*

Even when He chastised and punished, it was meant to bring

them to remember Him and turn to Him. After a chastisement he overloaded with favours. *Et mundus eum non cognovit.*

<sup>1</sup>*The world.*—That means the universe, which is *per autonomiam* represented by its most perfect creature—man.

<sup>2</sup>*Made by Him.*—To show that He loved it as a child, and that it ought to have a child's recognition of its Father.

<sup>3</sup>*Knew Him not.*—It lost the traditional knowledge of Him by sin.

<sup>4</sup>*His own.*—Some translate this, *property*. The Greek bears this; but it is not the meaning. Doctors differ as to its application, whether to the whole of mankind, or to the Jews. In the latter sense His rejection by the Jews would be the reason why He went to the Gentiles. We think the first most probable, and the small number of the elect is the outcome of His not being received. He is not received everywhere yet; and in many places where He was they have rejected Him.

<sup>5</sup>*Power.*—He did not make them sons of God, but gave them power to make themselves so by His grace.

<sup>6</sup>*Believe in His name.*—With a faith working by grace or charity.

<sup>7</sup>*Blood.*—Relationship or descendants from same stock.

<sup>8</sup>*Flesh.*—Carnal intercourse.

<sup>9</sup>*Man.*—By adoption through human love or fancy.

<sup>10</sup>*Of God.*—The gift of faith and baptism with subsequent grace.

<sup>11</sup>*Flesh.*—Our Lord did not put on human nature as a garb, nor did he go into a man and possess him. The body and soul, in the first instance of existence were joined in the Word, so that he became the form. There is no human person in Christ, only the perfect nature. *Flesh* is used as a Hebraism—all *flesh shall see His Salvation*—for the correct thing in man, sin alone excepted. This is to exclude the theory of His having assumed only the soul.

<sup>12</sup>*Dwelt amongst us.*—Greek,—pitched his tent amongst us—literally, dwelt like anyone else. *Post haec in terra visus est et cum hominibus conversatus est.*

<sup>13</sup>*Saw His Glory.*—John saw it in the miracles, Transfiguration, Resurrection, Ascension and in the revelations he received in the Isle of Patmos.

<sup>14</sup>*Full of grace and truth.*—The *quasi* is exactly the same as, He ought to be. *Grace.* Several were full of it—the Blessed Virgin and S. Stephen, etc., but He was full like an ocean, they like a fountain drawing from Him. *Truth.* This is to distinguish the reality of his apparition from the shadowing and figurative ones which preceded. His was well proved.

15. Joannes testimonium perhibet de ipso, et clamat dicens : " Hic erat quem dixi : *Qui post me venturus est ante me factus est quia prior me erat.*"

16. Et de plenitudine ejus nos omnes accepimus, et gratiam pro gratia.

17. Quia lex per Moysen data est, gratia et veritas per JESUM-CHRISTUM facta est.

18. DEUM nemo vidit unquam : unigenitus Filius, qui est in sinu Patris, ipse enarravit.

15. John beareth witness of him ; and 'crieth out saying : This was he <sup>of</sup> whom I spoke : He that shall come after me is <sup>preferred</sup> before me, because he was before me.

16. And of <sup>4</sup>his fulness we all have received, and <sup>5</sup>grace for grace.

17. For the <sup>6</sup>law was given by Moses : grace and truth came by Jesus Christ.

18. <sup>7</sup>No man hath seen God at any time : the only begotten Son who <sup>8</sup>is in the bosom of the Father, he hath declared him.

Having spoken of the Eternal Generation of the Son of God, of His Incarnation and the object of this great condescension, the Beloved Disciple now brings us to the manner of His Manifestation and His Proclamation by S. John the Baptist, as the Messiah.

This account of S. John introducing Our Lord to the crowds is fuller in a certain sense than those given by the other Evangelists. The Baptist commences by announcing Our Lord's Divinity, and then supporting the truth of this by the prodigy of the heavens opening and the dove and the voice. He gives also his heavenly communications and corroborates all in the Third chapter.

The others confined themselves to the mere facts of the case and let them speak for themselves.

This variation of manner is accounted for on two principles. 1st. John supplies deficiencies in the narrative, which experience proved to be more requisite now than when the others wrote. 2nd. The new heresies made John look into the future and provide some armour for the future champions of grace and truth.

<sup>1</sup>*Crieth out.*—This was the expression used concerning John's teaching ; because he did not teach in a confined place, but in the wide, pathless, and seemingly boundless desert.

<sup>2</sup>*Of whom I spoke.*—John had often spoken of Our Lord, and he now repeats some of what he had said concerning Him.

<sup>3</sup>*Preferred before me.*—This is well translated, and gives the sense of the Greek better than the Latin. Jesus' priority of existence and excellence as well giving Him that superior position, although He was conceived three months after John, and did not begin to preach until John had nearly done.

<sup>4</sup>*His fulness.*—This is adverting to verse 14.

<sup>5</sup>*Grace for grace.*—Writers are very much divided as to the meaning of these words. Two meanings meet with the assent of most modern commentators. 1st. We receive grace (for) or because of his grace. 2nd. We receive *grace upon grace*, the Hebrew form for an immense abundance of graces.

<sup>6</sup>*Law . . . Grace.*—These two things are opposed to each other—the order of fear to the order of love. And that God loves us is the truth.

<sup>7</sup>*No man hath seen God.*—Instances are given in which God was seen; but it was only in figure or shadow. The human mind is of itself incapable of seeing Him.

<sup>8</sup>*Is in the bosom.*—Although Jesus is here He has not left His place in the bosom of His Father.

<sup>9</sup> There is a difference of opinion as to whether these are the Baptist's words or the Evangelist's. Patrizi thinks they were uttered by both, and his opinion is very probable. We think the Evangelist speaks from verse 16.

<p>The fulness of Grace in Christ:</p> <ul style="list-style-type: none"> <li>1st. It is in Him of his own.</li> <li>2nd. He is most liberal in giving.</li> <li>3rd. It can never be exhausted.</li> <li>4th. We ought to draw often and give freely.</li> </ul>	<p>Seen God.</p> <ul style="list-style-type: none"> <li>1st. This is shown to be impossible to the eyes of the body.</li> <li>2nd. Useless to attempt it here.</li> <li>3rd. We must wait for the <i>lumen gloriae</i>.</li> </ul>
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19. —Et hoc est testimonium Joannis, quandō miserunt Judæi ab Jerosolymis sacerdotes et levitas ad eum ut interrogarent eum : “Tu quis es ?”

20. Et confessus est et non negavit, et confessus est : “Quia non sum ego Christus.”

21. Et interrogaverunt eum : “Quid ergo? Elias es tu?” Et dixit : “Non sum.—Propheta es tu?” Et respondit : “Non.”

22. Dixerunt ergo ei : “Quis es, ut responsum demus his qui miserunt nos? quid dicis de te ipso?”

23. Ait : “Ego vox clamantis in deserto : *Dirigite viam Domine* : sicut dixit Isaias propheta.”

24. Et qui missi fuerant erant ex pharisæis.

19. And this is the <sup>1</sup>testimony of John, when <sup>2</sup>the Jews sent from Jerusalem priests and Levites to him, to ask him : “Who art thou ?”

20. And he confessed, and <sup>3</sup>did not deny : and he confessed : I am not the Christ.

21. And they asked him : What then? <sup>4</sup>Art thou Elias? And he said : I am not. Art thou the prophet? And he answered : “No.”

22. Then they said to him : Who art thou, that we may give an answer to them that sent us? <sup>5</sup>What sayest thou of thyself?

23. He said : <sup>6</sup>I am the voice of one crying in the wilderness, Make straight the way of the Lord, as the prophet Isaias said.

24. And they that were sent were <sup>7</sup>of the Pharisees.

The Priests and Scribes, perceiving from the prophecy of Daniel, and from rumours which were abroad about great things being done, thought the Messiah might be in the country. There is generally an excited state of feeling amongst the people when great events are about to happen.

They knew very well who John was. He was the son of a priest, and consequently a priest himself. But then he led a wonderful life—he was baptising and preaching penance—he had said hard things about Pharisees, and was kind to the sinners, soldiers and publicans. This was new. There was another prophet talked of also, and John spoke very highly of this other. It was their business to see to the matter; happy in the thought that they might possibly circumvent those two prophets, and treat them as their fathers had done their forerunners!

<sup>1</sup>Testimony of John.—The Evangelist ceases to give his own words now, but returns to the Baptist.

<sup>2</sup>*The Jews*.—This is supposed to be the Sanhedrim who represented the Jews when they were *a people*. When John writes, the Jews were already outcasts, and their nation a thing of the past.

<sup>3</sup>*Who art thou?*—The emphasis is placed on thou—such an extraordinary being and of such unheard-of practices.

<sup>4</sup>*Did not deny*.—He was aware that they expected him to say he was the Messiah; and then perhaps they had a toil extended for him.

<sup>5</sup>*Art thou Elias? . . . I am not*.—Our Lord did not say he was Elias, but—the Elias (you mean) is already come. John was come to fulfil the prophecy.

<sup>6</sup>*No*.—Our Lord said He was *more than a prophet*.

<sup>7</sup>*What sayest thou of thyself?*—Here was S. John, than whom a greater was not born of women, disclaiming any rank or title whatever. What though he was Elias the second and more than a prophet. He was not aware that he was so great a man. He had a mission given him and he did it.

<sup>8</sup>*I am the voice*.—*Vox, et preterea nihil* is the opinion this wonderful man has of Himself. What a lesson to us all!

<sup>9</sup>*Of the Pharisees*.—The priests and levites were divided between Pharisees and Sadducees. The majority of them belonged to the former class.

#### Claiming titles :

1st. This was denounced by Our Lord.

2nd. Denounced by the Baptist.

3rd. Refused by Angel in Apocalypse.

#### The Great :

1st. Think lowly of themselves.

2nd. Are not conscious of the real greatness of their deeds.

3rd. Feel the exercise of their powers or talents as a duty to the Giver of them.

25. Et interrogaverunt eum et dixerunt ei: “Quid ergo baptizas, si tu non es Christus neque Elias, neque propheta?”

26. Respondit eis Joannes dicens: “Ego baptizo in aqua; medius autem vestrum stetit quem vos nescitis:

25. And they asked him, and said to him: ‘Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet?’

26. John answered them, saying: I baptize in ‘water, but there hath stood one in the midst of you, ‘whom you know not.

27. "Ipse est qui post me venturus est, qui ante me factus est, cuius ego non sum dignus ut solvam ejus corrigiam calceamenti."

28. Hæc in Bethaniâ facta sunt trans Jordanem, ubi erat Joannes baptizans.

27. The same is he that "shall come after me, who is preferred before me; "the latchet of whose shoe I am not worthy to loose.

28. These things were done in "Bethania beyond the Jordan, where John was baptizing.

From the prophecies of Ezechiel xxxvi. 25 : "And I will pour upon you clean water, and you shall be cleansed from all your filthiness," and other passages bearing in the same direction, the ancient Rabbis concluded very justly that the Messias and His followers would use a baptism. This "baptism" came to be a significant word. It was applied by Our Lord to the martyrdom of His followers and to His own Passion. Its full significance was an outward rite carrying sanctifying grace in it.

Now, John's baptism lacked this potency. It was a mere ceremony whereby people humbled themselves in token of repentance and improvement of life. John told them that Jesus would give a new baptism "in the Holy Ghost and fire."—*S. Matthew, iii. 11.*

Our Lord's baptism is given in the name of the Three Persons of the Trinity and, *ex opere operato*, it gives grace, or the fire of God's love.

<sup>1</sup>*Why dost thou baptize?*—This ceremony belongs only to the Messias. It is a new thing, and we want to see your authority for introducing it.

<sup>2</sup>*Christ nor Elias.*—It seems from this that Elias the Second, or John himself, was expected to baptize.

<sup>3</sup>*The prophet.*—This must be a repetition of the *Christ*, or perhaps it was some other prophet who was expected.

<sup>4</sup>*Water.*—That is in water merely, which is but a symbol of the reality to come.

<sup>5</sup>*Whom you know not.*—Our Lord had not yet performed any miracle, and had never appeared in public since he was twelve years of age.

<sup>6</sup>*Shall come after me.*—When I am put to death His work will commence.

<sup>7</sup>*The latchet of Whose shoe.*—This is the lowest office you could do for a person. The force of the remark lies in the exceeding distance between a mere creature and his Creator.

<sup>8</sup>*Bethania.*—Some copies of the Greek Testament (our "Recepta" among the rest) have Bethabara. This must be another Bethany than

the home of Lazarus, as this latter was several miles from the Jordan. It means a *boat house* any way, and there were plenty of those along the Jordan.

Outward ceremonies :

- 1st. Have significance of present dispositions.
- 2nd. Have future blessings.
- 3rd. Have preparations.

Baptism :

- 1st. Takes away all sin.
- 2nd. Gives charity.
- 3rd. Fits for Heaven if death comes immediately after.

29. Alterā die, vidit Joannes JESUM venientem ad se, et ait : "Ecce Agnus DEI, ecce qui tollit peccatum mundi."

30. "Hic est de quo dixi : *Post me venit vir qui ante me factus est, quia prior me erat.*

31. "Et ego nesciebam eum ; sed ut manifestetur in Israel, propterea veni ego in aquā baptizans."

32. Et testimonium perhibuit Joannes, dicens : "Quia vidi Spiritum descendenterem quasi columbam de cōelo, et mansit super eum.

33. "Et ego nesciebam eum ; sed qui misit me baptizare in aquā, ille mihi dixit : *Super quem videris Spiritum descendenterem et manentem super eum, hic est qui baptizat in Spiritu Sancto.*

34. "Et ego vidi, et testimonium perhibui quia hic est Filius DEI."

29. <sup>1</sup>The next day John saw Jesus coming to him ; and he saith : <sup>2</sup>Behold the Lamb of God ; behold, he who taketh away the sin of the world !

30. This is he of whom I said : "After me cometh a man, who is preferred before me, because he was before me.

31. And <sup>3</sup>I knew him not : but that he may be made manifest <sup>4</sup>in Israel, therefore am I come baptizing in water.

32. And John gave testimony, saying : I saw the <sup>5</sup>Spirit coming down as a dove from heaven, and he remained upon him.

33. And I knew him not ; but <sup>6</sup>he, who sent me to baptize in water, said to me : He upon whom thou shalt see the Spirit descending, and remaining on him, he it is <sup>7</sup>that baptizeth with the Holy Ghost.

34. And I saw ; and I gave testimony that this is <sup>8</sup>the Son of God.

When our Lord was baptized by John, as we see in S. Matthew and the others, he went into the desert for forty days and forty nights and was there tempted. When the temptation is over Our Lord comes to visit John. John had been preaching Him ever since the Baptism, and He is sufficiently known, at least amongst John's followers, to begin His own work for which He was sent.

The Baptist points Him out to his audience, tells them who He is, and calls to mind what some of them had witnessed and others heard from his own lips. He bears ample testimony to the truth, and now that the Kingdom of Heaven, which he told them was at hand, is now in the midst of them, his mission has all but ceased.

He denounces the crimes of the great and is sent to prison, in a castle not far from where he is baptizing, and out of that prison he never comes. The history is written elsewhere.

<sup>1</sup>*The next day.*—Rather the next day, but one, after he had spoken what is written in verse 27.

<sup>2</sup>*Jesus coming to him.*—He saw Him at a distance, and immediately emitted his great voice made for the desert, to proclaim throughout space the tidings he had to impart.

<sup>3</sup>*Behold the Lamb of God, etc.*—This is an allusion to the prophets Isaias and Jeremias, who so title Him. It is also a name for a pet child. It is an allusion to His Sacrifice instead of the paschal Lamb. To His meekness and humility of heart. *Of God*, this is the same as divine, or God-begotten.

<sup>4</sup>*After me, etc.*—This is he of whom I have been saying all these things for the last forty-two days.

<sup>5</sup>*I knew him not.*—S. Matthew iii., 14, tells us that John said : “I ought to be baptised by Thee, and comest Thou to me?” It is said that John knew Him by inspiration at the time, and that his knowledge was confirmed by the dove.

<sup>6</sup>*In Israel.*—John did not leave Palestine, and his baptism was intended to proclaim the Messias.

<sup>7</sup>*Spirit.*—John saw the dove, which remained on him, i.e., the Spirit represented by the dove. The dove did not fly away immediately.

<sup>8</sup>*He who sent me.*—God Himself.

<sup>9</sup>*That baptizeth.*—With the effective and lasting baptism.

<sup>10</sup>*The Son of God.*—The other Evangelists are not so explicit.

## Lamb of God :

- 1st. In sweet affection.
- 2nd. In gentleness and meekness.
- 3rd. In the Atonement.

## The Dove :

- 1st. Gentle loving bird.
- 2nd. Faithful in affection.
- 3rd. Offered to God of old in Purification.

35. Alterā die, iterūm stabat Joannes, et ex discipulis ejus duo.

36. Et, respiciens JESUM ambulantem, dicit: "Ecce Agnus Dei."

37. Et audierunt eum duo discipuli loquentem, et secuti sunt JESUM.

38. Conversus autem JESUS, et videns eos sequentes se, dicit eis: "Quid quæritis?" Qui dixerunt ei: "Rabbi (quod dicitur, interpretatum, *Magister*) ubi habitas?"

39. Dicit eis: "Venite et videte." Venerunt, et viderunt ubi maneret, et apud eum manserunt die illo. Hora autem erat quasi decima.

40. Erat autem Andreas, frater Simonis Petri, unus ex duobus qui audierant à Joanne et secuti fuerant eum.

35. Again, <sup>1</sup>the following day, John stood, and two of his disciples;

36. And looking upon Jesus <sup>as he was walking,</sup> he saith Behold the Lamb of God!

37. And the two disciples <sup>heard him speak;</sup> and they followed Jesus.

38. And Jesus turning, and seeing them following him, saith to them: "What seek you? They said to him: Rabbi, (which is to say, being interpreted, Master,) <sup>where dwellest thou?</sup>

39. He saith to them: Come and see. They came, and saw <sup>where he abode;</sup> and they stayed with him <sup>that day:</sup> now it was about the tenth hour.

40. And <sup>4</sup>Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him.

In the preceding Evangelists we are accustomed to read that Jesus found two catching fish, and He said, follow me, and I shall make you fishers of men; in another place we see Him calling two brothers from mending their nets; here we have a new phase of the matter.

It would seem, from S. John's narrative, that the two first disciples of Our Lord were two of John's, who followed Him when He said: "Behold the Lamb of God." These two were

the beginning of the College, and then one began to call another. There was evidently a voluntary following of Our Lord first, which was not a total separation from the world; and the real call from Himself came afterwards.

Catholic writers are nearly unanimous in the opinion that John the Evangelist was himself the second here. He gives Andrew's name, but does not give his own. His fondness for *The Lamb* which occurs so often in the Apocalypse lends a very strong weight to this opinion. By that name he first heard Him called, and John himself was a lamb in manner.

<sup>1</sup>*The following day*.—This was the next day but one again. John stood and two of his disciples. There is internal evidence here that S. John the Evangelist himself was one of the two. That *stood* is enough.

<sup>2</sup>*As He was walking*.—Walking off or walking by are all the same. Here is another piece of evidence.

<sup>3</sup>*Heard Him speak*.—Evidently John was there.

<sup>4</sup>*What seek you?*—Our Lord knew very well what they sought, and He knew why He had inspired them and why John had pointed out the proper man to follow; but never told them to leave him. He wants an answer from themselves.

<sup>5</sup>*Where dwellest Thou?*—The interpretation of Rabbi was necessary, as Jewish terms had well nigh become obsolete when S. John wrote. He did not say *the foxes have holes* to these. He wanted them, and took them to His lodging.

<sup>6</sup>*Where He abode*.—The beloved disciple gives us no description of this place although he *came and saw it*, another small proof that He was one of the two.

<sup>7</sup>*That day*.—It means the night too, as the tenth hour was just two hours before sunset, and Bethsaida their dwelling-place, was about seventy miles distant. This first taste of His society, made them stay with Him always, after the formal call.

<sup>8</sup>*Andrew was one*.—It is easy to know who was the other.

#### The Baptist's detachment.

1st. He points out a greater than himself.

2nd. He gives Him fine titles.

3rd. He is glad when his best men leave Him to join the Messias.

#### The two first:

1st. Came without being called.

2nd. Were received graciously.

3rd. Were called afterwards. God likes a voluntary vocation in youth.

41. Invenit hic primum fratrem suum Simonem, et dicit ei: "Invenimus Messiam" (quod est interpretatum *Christus*).

42. Et adduxit eum ad JESUM. Intuitus autem eum Jesus, dixit: "Tu es Simon, filius Jona: tu vocaberis Cephas" (quod interpretatur *Petrus*).

43. In crastinum voluit exire in Galilæam, et invenit Philip-pum: et dicit ei JESUS: "Se-quere me."

44. Erat autem Philippus à Bethsaídâ, civitate Andreæ et Petri.

45. Invenit Philippus Nathanael, et dicit ei: "Quem scripsit Moyses in lege et prophetæ in-venimus, JESUM filium Joseph, à Nazareth."

46. Et dixit ei Nathanael: "A Nazareth potest aliquid boni esse?" Dicit ei Phillipus: "Veni et vide."

41. He <sup>1</sup>first findeth his brother Simon, and said to him: <sup>2</sup>We have found the Messias, which is, being interpreted, the Christ.

42. And he <sup>3</sup>brought him to Jesus. And Jesus, looking upon him, said: Thou art Simon the son of Jona: thou shalt be called <sup>4</sup>Cephas: which is inter-pretted, Peter.

43. On the following day he would go forth <sup>5</sup>into Galilee; and he findeth Philip. And Jesus said to him: <sup>6</sup>Follow me.

44. Now Philip was of Beth-saídâ, the city of <sup>7</sup>Andrew and Peter.

45. Philip findeth <sup>8</sup>Nathanael, and said to him: We have found him of whom Moses in the law, and the prophets, did write, <sup>9</sup>Jesus the son of Joseph, of Nazareth.

46. And Nathanael said to him: <sup>10</sup>Can any thing of good come from Nazareth? Philip saith to him: Come and see.

It is easy to perceive, from the manner of narrating these events by the fourth Evangelist, that there was a stir among the poor fishermen of Bethsaídâ with regard to the Messias. Some instinct or inspiration told these simple men that the time was come. We find them all seventy miles from their home, in the company of S. John the Baptist, and anxiously looking for the Messias. They did not know who he was, but believed he must be somewhere.

As soon as the first two are convinced of the truth they forth-with go to communicate the news to their companions and brothers. Andrew goes to Peter; Our Lord finds another of these

truth-seekers, Philip, and he honours him with the *first* formal call. He then lets him go to call Nathanael.

Nathanael is generally identified with S. Bartholomew. Bartholomew means the son of Tolmai, and is not the proper name any more than Bar-Jona is Peter's. All the three Evangelists name Bartholomew as associated with Philip; S. John does not mention the name at all. That he was worthy to be one of the College is evident from Our Lord's own estimate of his character.

<sup>1</sup>*First . . . his brother.*—He may have found others afterwards, and not improbably impressed the minds of such as came from Galilee to John with the importance of his discovery.

<sup>2</sup>*We have found the Messias*—S. John translates the Aramaic word into Greek, which means the Anointed.

<sup>3</sup>*Brought him.*—He little thought then that he was charged with the bringing to Our Lord the future Vicar of Christ.

<sup>4</sup>*Cephas.*—He was not long in ignorance of some peculiar destiny, when he hears our Lord reciting his name and promising him a new one.

<sup>5</sup>*Into Galilee.*—He had done His work now in Judea. He began His foundation there. He was published there and He had fulfilled the conditions which the prophets had foretold. He came forth from Jerusalem to begin His work.

<sup>6</sup>*Follow me.*—This is the first call recorded; yet Philip was not the first of the Apostles.

<sup>7</sup>*Andrew and Peter.*—These two, and James and John, were partners in the fishing business, as we have seen before.

<sup>8</sup>*Nathanael.*—This was Bartholomew as is most generally believed. He was very simple and guileless. (*See Matthew xiv.*)

<sup>9</sup>*Jesus the son of Joseph.*—No one ever suspected that this quiet, retiring young man, who is here spoken of as well-known to them, was a prophet.

<sup>10</sup>*Can any thing of good?*—This was said as a part of the general belief. Galilee was a backward place (Nathanael himself was a Galilean), and perhaps for that reason Our Lord chose it and its children as His first and dearest followers.

#### Good news of God :

- 1st. Give first to your brothers and sisters.
- 2nd. To your neighbours.
- 3rd. To the world if you are called.

#### Places of birth :

- 1st. not to be despised.
- 2nd. The most despised may become great.
- 3rd. The most respectable —ruins.

47. Vedit JESUS Nathanael venientem ad se, et dicit de eo: "Ecce verè Israelita, in quo dolus non est."

48. Dicit ei Nathanael: "Unde me nōsti?" Respondit JESUS et dixit ei: "Priusquam te Philippus vocaret, cùm essem sùb ficu vidi te."

49. Respondit ei Nathanael et ait: "Rabbi, tu es Filius Dei, tu es Rex Israel!"

50. Respondit Jesus et dixit ei: "Quia dixi tibi *Vidi te sub ficu*, credis: majus his videbis."

51. Et dicit ei: "Amen, amen dico vobis, videbitis cœlum apertum, et angelos Dei ascendentēs et descendētes suprà Filium Hominis."

47. Jesus 'saw Nathanael coming to him; and he saith of him: Behold an 'Israelite indeed, in whom there is no guile!

48. Nathanael said to him: 'Whence knowest thou me?' Jesus answered, and said to him: Before that Philip called thee, when thou wast 'under the fig-tree, I saw thee.'

49. Nathanael answered him and said: Rabbi, thou art 'the Son of God; thou art the King of Israel.'

50. Jesus 'answered and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest: 'greater things than these shalt thou see.'

51. And he saith to him: 'Amen, amen I say to you, you shall see the heaven opened, and the 'Angels of God ascending and descending upon the Son of man.'

Simplicity and sublimity are combined here in a most engaging manner. Our Lord sees Nathanael coming towards Him and shows him that he knows his interior. Then to prove this, He reminds him of secret acts of virtue or wishes which could be known to God only. This surprises the young man, who never saw Jesus before; and, who, he was sure, never saw him.

He immediately repeats what was told him by Philip, who heard it from John the Baptist, that Our Lord is the Son of God. Our Lord seems to smile at the effect of one look into the human heart, and tells him that he will see extraordinary things yet, before the friendship formed to-day, comes to a mortal termination. Our Lord's Divinity becomes revealed to us in a childlike manner.

<sup>1</sup>*Saw*.—When Nathanael was within hearing of Him. He saw Him long before, but not with the corporeal eye.

<sup>2</sup>*Israelite . . . no guile*.—Was there generally guile in Israelites? Or did Our Lord refer to Jacob, who was a simple man dwelling in tents? The latter seems the more probable opinion, and the reference to the angels further down, confirms it.

<sup>3</sup>*Whence knowest thou me?*—He does not mind the compliment, which was the truth, but has his curiosity excited.

<sup>4</sup>*Under the fig-tree*.—People rested there in the heat of the sun, and chatted or talked or arranged plans for the future. Nathanael must have thought, wished, said or did something very good.

<sup>5</sup>*The Son of God . . . the King of Israel*.—We might suppose that Nathanael believed in his divinity (and Cardinal Franzelin thinks so from this), only that the King of Israel destroys it. The general opinion is, that Peter was the first of the Apostles who knew, believed, and confessed His Divinity.

<sup>6</sup>*Answered*.—We meet the Hebraisms again. This is taking up the discourse.

<sup>7</sup>*Greater things*.—The miracles and wonders which Our Lord had not yet begun.

<sup>8</sup>*Amen, Amen*.—S. John alone repeats this assertive form. It is verily, verily—in fact, indeed—or truly, truly.

<sup>9</sup>*Angels of God*.—There is great difference of opinion about the meaning of this passage. It is impossible to find the real truth. No such scene is recorded in the Gospels. It may have happened, nevertheless; Nathaniel may have seen it; nay, must have. He wrote no Gospel.

God sees us :

- 1st. Our secret thoughts.
- 2nd. Our words and hidden acts.
- 3rd. Happy, if they be without guile.

Good dispositions—guileless souls :

- 1st. One insight converts him to marvel.
- 2nd. Miracles could not convert bad men.
- 3rd. Cavillers and double-minded, are worse than plain honest sinners.

## CHAPTER II.

*Christ changes water into wine : He casts the sellers out of the temple.*

1. Et, die tertiā, nuptiæ factæ sunt in Canā Galilææ: et erat Mater Iesu ibi.

2. Vocatus est autem et Iesus, et discipuli ejus, ad nuptias.

3. Et, deficiente vino, dicit Mater Iesu ad eum: "Vinum non habent."

4. Et dicit ei Iesus: "Quid mihi et tibi est, mulier? nondūm venit hora mea."

5. Dicit Mater ejus ministris: "Quodcumque dixerit vobis facite."

6. Erant autem ibi lapideæ hydriæ sex, positæ secundūm purificationem Judæorum, capientes singulæ metretas binas vel ternas.

7. Dicit eis Iesus: "Implete hydrias aquā." Et impleverunt eas usquè ad summum.

8. Et dicit eis Iesus: "Haurite nunc, et ferte architriculo." Et tulerunt.

1. And <sup>1</sup>the third day there was a marriage in <sup>2</sup>Cana of Galilee: and the mother of Jesus was there.

2. And Jesus also was invited, and <sup>3</sup>his disciples, to the marriage.

3. And the wine failing, the mother of Jesus saith to him: "They have no wine."

4. And Jesus saith to her: Woman, what is *that* to me and to thee? <sup>4</sup>my hour is not yet come.

5. His mother saith to the waiters: Whatsoever he shall say to you, "do ye."

6. Now there were set there <sup>5</sup>six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.

7. Jesus saith to them: "Fill the water-pots with water. And they filled them up to the brim."

8. And Jesus saith to them: "Draw out now, and carry to the chief steward of the feast. And they carried it."

9. Ut autem gustavit architriclinus aquam vinum factam, et non sciebat unde esset (ministri autem sciebant qui hauserant aquam), vocat sponsum architriclinus.

10. Et dicit ei: "Omnis homo primum bonum vinum ponit, et, cum inebrati fuerint, tunc id quod deterius est: tu autem servasti bonum vinum usque adhuc."

11. Hoc fecit initium signorum Jesus in Cana Galilaeæ: et manifestavit gloriam suam, et crediderunt in eum discipuli eius.

There has been a variety of theories invented for the explanation of the short dialogue here recorded between Our Lord and His blessed Mother. Some are hostile, some medium, and some semi-satisfactory.

We have a theory which is partly new and partly old. The *τι ἔμοι καὶ σοι* or *Quid mihi et tibi est*, is a very peculiar phrase. Its meaning has to be gathered from the surroundings and the manner of its utterance. In all the instances we see of the expression, the person using it had a deep respect, or fear, for the person addressed, and a separation or adieu immediately followed. The instances in Scripture are: 2 Kings xvi. 10.—3 Kings xvii. 18.—Judges xi. 12.—4 Kings iii. 13, 14.—Even 4 Kings ix. 18.—Matthew viii. 29.—Luke viii. 28.—Matthew xxvii. 19.

Applying this interpretation we find that our Lord respected His mother—because he obeyed her wish—and, at the same time told her that His doing so would cause a separation. In point of fact, He took her to Capharnaum, left her there; and, though other women ministered to Him she was not much with Him until He was dying on the cross. He here gives the grand lesson of His life—detachment from relations no matter how dear they may be to you—for God's work. A lesson faithfully followed by His most noble servants.

9. And when the <sup>10</sup>chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom,

10. And saith to him: Every man at first setteth forth good wine; and when men have well drank, then that which is worse: but thou hast kept the <sup>11</sup>good wine till now.

11. This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory; and <sup>12</sup>his disciples believed in him.

The other interpretations are too numerous to be inserted here.

The *Woman*, is known by all scholars to be a term of respect in Greek, in the language Our Lord used, if He said *Aisher*, it is a term still higher and was the name of Eve before her fall.

The scene, at the same time, is a beautiful one. Our Lord is in Bethania, beyond the Jordan, and he hears from pilgrims to S. John's baptism, or knows divinely (but this knowledge He conceals except when necessary), that one of his relations is getting married. He is invited to the wedding, and the five disciples who now follow Him are invited with Him as a matter of course. They all arrive there in the evening, just as the bride is being conducted to the ceremony, by the *paranynpha* and bridesmaids, amid sounds of flutes, timbrels, and human voices. It was rather a humble wedding, lasting only for two days instead of seven, and yet the wine ran short.

Our Lady perceives the defect; and, with misgivings we suspect (for she did not like to hasten His entrance into public life, and she knew this would do it, and take Him away from herself), she points it out to Him. That is enough. He says: "You do not know what you ask. Much as I love you I must leave you now, and you are to be to me as if you were a stranger, from this day forth until my work on earth is accomplished." There was the gentle reluctance of a loving Son here. Immediately after He orders the filling of the *amphoræ*, and the servants do as Mary bade them.

There is something very touching about the beginning of the miracles of Our Lord. He does not do His first in *éclat* and splendour before the grand assembly at a Jewish festival. He does it in a quiet family circle, to save the blushes of a poor man who had not sufficient wherewith to regale his guests, at the bidding of His mother, and for the satisfaction of His friends. It is one of those nice touches which S. John (who must have been present) could put before us with his usual delicacy and love for both Mother and Son.

There are writers who find fault here with the conduct both of Mother and Son. It need scarcely be said that we consider them unworthy of quotation or refutation in the pages of a book written by a Christian.

<sup>1</sup>*The third day.*—One could travel from Bethany to Cana in two days easily ; but this may be taken as the third day after their arrival.

<sup>2</sup>*Canæ*.—There are disputes about its proper position on the map, but tradition points out the very spot upon which the first miracle was performed, and the ruins of a church, built in its remembrance, are about the best guarantee of its authenticity.

<sup>3</sup>*His disciples*.—He had but five just now, and they were not formally *enlisted*, as we should say. Peter, and Andrew and John, and Nathanael and Philip were all who followed Him as yet. Speculations have been made about who the bridegroom was, and even SS. Jerome and Bonaventure have lent their authority to a supposition which rests upon no solid basis. No one knows who he was, and it is likely he was one of those relations of Our Lord who did not care much about Him, and got this extra act of charity. This is a surmise, but such people lived in Nazareth.

<sup>4</sup>*They have no wine*.—How gently and nicely the request is made !

<sup>5</sup>*My hour is not yet come*.—The time for miracles is not come, but as you wish it, I cannot refuse. Patrizi observes that many things are done, and many things done otherwise than would be, or was decreed, because of Our Lady's interposition.

<sup>6</sup>*Do ye*.—Obey Him, that is all I want ye to do.

<sup>7</sup>*Six water-pots*.—They contained seven gallons and a half each, on account of the various washings, etc. He made forty-five gallons of excellent wine for the guests.

<sup>8</sup>*Fill the water-pots*.—All his supplies, by miracle, were on a plentiful scale.

<sup>9</sup>*Draw out now*.—He took charge of the matter at present.

<sup>10</sup>*Chief steward*.—We can scarcely tell what office of ours corresponds with it.

<sup>11</sup>*Good wine till now*.—What comes from the hands of God is always best of its kind.

<sup>12</sup>*His disciples believed in Him*.—It is likely this was done in order to confirm the new vocation. Occasions arose when prearranged by His providence for such proofs of His Divinity.

Mary :

- 1st. What she asks she gets.
- 2nd. She minds domestic griefs and troubles.
- 3rd. Be devout and she will remember you.

Jesus :

- 1st. Performed His first miracle at Mary's request.
- 2nd. Changed the time to please her.
- 3rd. Gave good wine and plenty of it.

12. Post hoc, descendit Capharnaum, ipse et Mater ejus et fratres ejus et discipuli ejus, et ibi manserunt non multis diebus.

13. Et propè erat pascha Iudeorum, et ascendit Jesus Jerosolymam.

14. Et invenit in templo vendentes boves et oves et columbas, et numularios sedentes.

15. Et cùm fecisset quasi flagellum de funiculis, omnes ejecit de templo, oves quoque et boves, et numulariorum effudit æs, et mensas subvertit.

16. Et his qui columbas vendeant dixit: “Auferte ista hinc, et nolite facere domum Patris mei domum negotiationis.”

17. Recordati sunt verò discipuli ejus quia scriptum est: *Zelus domus tuæ comedit me.*

18. Responderunt ergò Judæi et dixerunt ei: “Quod signum ostendis nobis quia hæc facis?”

19. Respondit Jesus et dixit eis: “Solvite templum hoc, et in tribus diebus excitabo illud.”

20. Dixerunt ergò Judæi: “Quadraginta et sex annis ædificatum est templum hoc, et tu in tribus diebus excitabis illud?”

12. After this he went <sup>1</sup>down to Capharnaum, he and his mother, and his brethren, and his disciples: and they remained there <sup>2</sup>not many days.

13. And the <sup>3</sup>pasch of the Jews was at hand: and Jesus went up to Jerusalem.

14. And he found in the temple those that sold oxen, and sheep, and doves, and the changers of money <sup>4</sup>sitting.

15. And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen: and he poured out <sup>5</sup>the changers' money; and the tables he overthrew.

16. And he said to them that sold doves: “Take these things hence; and make not the house of my Father a house of traffic.

17. And <sup>6</sup>his disciples remembered that it was written: The zeal of thy house hath eaten me up.

18. Then <sup>7</sup>the Jews answered, and said to him: What sign dost thou show us, seeing thou doest these things?

19. Jesus answered, and said to them: “Destroy this temple; and in three days I will raise it up.

20. The Jews then said: <sup>10</sup>Six and forty years was this temple in building; and wilt thou raise it up in three days?

21. Ille autem dicebat de templo corporis sui.

22. Cūm ergo resurrexisset à mortuis, recordati sunt discipuli ejus quia hoc dicebat: et crediderunt Scripturæ et sermoni quem dixit JESUS.

21. But he spoke of "the temple of his body."

22. When therefore he was risen again from the dead, his disciples remembered that he had said this: and they believed the Scripture, and the word that Jesus had said.

We have now to fill up the gaps in the history of Our Lord's life, left empty by the three synoptic Evangelists. From them we learn by statement that Our Lord went to Jerusalem just before His death. They let us know by implication that He went several times. "*Jerusalem . . . how often.*" He had besides, many friends in Judea, Lazarus and Martha and Mary—Nicodemus of whom we shall treat anon. He had the man who prepared the coenaculum, Joseph of Arimathea, and a great number of others. Indeed so well were He and His doctrines known in Jerusalem that the High Priests and Scribes and Ancients sent various emissaries and deputations to spread reports about Him in Galilee, and undermine His influence.

Before going to Jerusalem for the Pasch He removes with His mother to Capharnaum, not for her residence, but that she might see where He chose to dwell. Tradition has it that she dwelt still in Nazareth; and even the other gospels tell us that she came with Our Lord's relations to Capharnaum, as a place in which she was not accustomed to dwell. The house Our Lord chose to stop at seems to have been Peter's. *In Domo Petri.*

Caphernaum—*Kefr Nahum*—is scarcely recognisable now even in its ruins. Tell Hûm is supposed to be the spot where that thriving city once stood. The *vae* have had their effects both upon it and Bethsaida. It was, at the time of Our Lord (as we remarked on S. Matthew), the business city, the emporium of Palestine. It lay in the way of the great caravans from the Mediterranean away to Damascus and Persia. Every sort of people was gathered there and nearly every tongue was spoken. It was situated on the margin of the Lake or Sea of Galilee—called in S. John's time, Tiberias—in a very fertile nook and sheltered from north and east winds by craggy, bold, barren mountains. In the clefts of these fierce rocks Our Lord used to commune with His

Eternal Father during the nights, when He retired from His daily work of miraculous cures and preaching. Near to it He formed the College of the Apostles, and on one of the verdant slopes in its vicinity, He began His formal teaching by the Sermon on the Mount.

When the caravan for the Pasch was made up He went up to Jerusalem and cleansed the Temple. The Augean Stables were nothing to the Court of the Gentiles at that time. Anyone may imagine what a tessellated pavement would be like on which a few thousand sheep and some hundreds of oxen had been stabled for nearly a week. The lowing and bleating of these cribbed animals would be anything but harmonious.

The money-changers, who made so much per cent. profit in giving orthodox coins for the strange medley of idolatrous numismata which pilgrims carried in their girdles, were doing a great trade.

This unknown young Galilean walks into the place, takes a few cords, twists them into a whip, and almost in less time than it takes to write it, turned the whole unhallowed herd out of the sacred precincts.

All obeyed Him by instinctive fear. There was something in His mien which cowed them. The money changers, whilst rummaging for their scattered coins amid sheep-dung and straw, said nothing.

The Priests and Scribes, who lost money by the transaction, wanted to know what authority He could show for this summary proceeding and He gives them a sign which they did not then understand ; but remembered when He was dead, and they asked Pilate for a guard to prevent the Resurrection.

This seems to have been His first public visit to the Temple since he was twelve years old. Of course He went privately.

<sup>1</sup>*Down to Capharnaum.*—Nazareth was higher above the level of the sea, and Capharnaum was sheltered by mountains.

<sup>2</sup>*Not many days.*—Mary went back to Nazareth and Our Lord went to Jerusalem. His disciples went also, if we may judge from verse 17.

<sup>3</sup>*Pasch of the Jews.*—S. John is writing when this had ceased. The word Jews in S. John's Gospel means the enemies of Our Lord. The Scribes and Pharisees existed no more as sects.

<sup>4</sup>*Sitting.*—This seems to refer only to the money changers.

<sup>6</sup>*The changers' money.*—This must have been gall and vinegar to a Jew, and yet we hear of no complaint.

<sup>7</sup>*Take these things.*—He would not hurt the poor doves, or throw down their cages. He told their owners to take them away.

<sup>8</sup>*The disciples.*—He was very likely attended by His new disciples, amongst whom was the narrator.

<sup>9</sup>*The Jews.*—These were the Rabbis, who wanted Him to present His diploma.

<sup>10</sup>*Destroy this Temple.*—An answer which it is likely some of the older priests understood. It was brought in accusation against Him before Pilate, and it made them ask for the guard. The Apostles, of course, did not understand it.

<sup>11</sup>*Six-and-forty years.*—It was that length of time since Herod the Great began it, and it was not yet finished.

<sup>11</sup>*The temple of His body.*—In which God dwelt.

<sup>12</sup>*Risen from the dead.*—Then and then only did they understand.

Zeal for God's House :

- 1st. The product of Faith.
- 2nd. A sign of a vocation.
- 3rd. An incentive to charity in lay people.

Trafficking there :

- 1st. *Bad*, if done by dealers.
- 2nd. *Worse*, if done by usurers.
- 3rd. *Worst*, if done by ministers or priests, or with their sanction.

23. Cum autem esset Jerosolymis in paschâ, in die festo, multi crediderunt in nomine ejus, videntes signa ejus quæ faciebat.

24. Ipse autem JESUS non credebat semetipsum eis, eo quod ipse nōsset omnes,

25. Et quia opus ei non erat ut quis testimonium perhiberet de homine: ipse enim sciebat quid esset in homine.

23. Now when he was at Jerusalem <sup>1</sup>at the pasch, upon the <sup>2</sup>festival day, many believed in his name, seeing <sup>3</sup>his miracles, which he did.

24. But Jesus did not <sup>4</sup>trust himself to them, because he <sup>5</sup>knew all men.

25. And because <sup>6</sup>he needed not that any should give testimony of man: for he knew what was in man.

Casting the profaners of the Temple out, gave Our Lord's disciples great respect and awe for Him. He proceeds then to

perform miracles which are not recorded, and to teach as was His custom.

These matters must have been stupendous when they moved a people so proud and alien to His ways to believe in Him as a prophet. We know from the next chapter and the one following, that several of the most respectable people believed and also that He went about Judea on a missionary tour, as He did afterwards in Galilee and its borders.

S. John gives us some information which he must have had from Our Lord Himself. Our Lord knew everyone's interior. He knew the three kinds of Jews He had to deal with. Some believed in Him, but their faith was easily shaken—some pretended to believe, but did not. Some were hostile to him and plotting his destruction. The Galileans were too simple for these wiles and too steadfast and courageous in their enterprises.

All these three classes showed themselves at His Passion. His hour was not yet come, and therefore He left them.

<sup>1</sup>*At the Pasch.*—This is the first in His public life. There were four Paschs from the time He performed His first miracle till his death.

<sup>2</sup>*Festival day.*—This meant the whole eight days. In our liturgy we still say *hodie* during an octave.

<sup>3</sup>*His miracles.*—These are some of the things which S. John did not feel called upon to record.

<sup>4</sup>*Trust himself.*—There is a play upon the word believe, here. To have faith and to trust *mīrēiū* are the same.

<sup>5</sup>*Knew all men.*—S. John brings before us the practical knowledge of the Son of God. We gather as much from the others, when He answers people's thoughts and so forth ; but it is not stated categorically as it is here.

<sup>6</sup>*He needed not.*—What amounts to tautology is one of the peculiarities of S. John's style. As remarked before, Our Lord repeated lessons often and often. It was quite necessary to do so for an illiterate people. S. John had taught that way, all his life ; and, now when he writes, he cannot, or does not wish to get rid of his usual manner.

Crafty people :

- 1st. Let us try to know them.
  - 2nd. Then to value them.
  - 3rd. Then to shun them.
- 

Otherwise :

- 1st. They will malign us.
- 2nd. Encompass us.
- 3rd. Destroy us.

Presence of God :

- 1st. He sees all things.
  - 2nd. He knows all things.
  - 3rd. He is interested in the least thing.
- 

Second causes :

- 1st. God does not need them.
  - 2nd. Yet He appoints them.
  - 3rd. Loves to use them.
  - 4th. Will not grant things without them.
-

## CHAPTER III.

*Christ's discourse with Nicodemus. John's testimony.*

1. Erat autem homo ex pharisæis, Nicodemus nomine, princeps Judæorum.

2. Hic venit ad JESUM nocte, et dixit ei: "Rabbi, scimus quia a Deo venisti magister: nemo enim potest hæc signa facere quæ tu facis, nisi fuerit Deus cum eo."

3. Respondit JESUS et dixit ei: "Amen, amen dico tibi, nisi quis renatus fuerit denuò, non potest videre regnum Dei."

4. Dicit ad eum Nicodemus: "Quomodo potest homo nasci, cùm sit senex? numquid potest in ventrī matris suæ iteratò introire, et renasci?"

5. Respondit JESUS: "Amen, amen, dico tibi, nisi quis renatus fuerit ex aquâ et Spiritu-Sancto, non potest introire in regnum Dei."

6. "Quod natum est ex carne caro est, et quod natum est ex spiritu spiritus est.

7. "Non mireris quia dixi tibi: Oportet vos nasci denuò:

i. And there was a man of the Pharisees, named 'Nicodemus, a 'ruler of the Jews.

2. This man came to Jesus by night, and said to him: 'Rabbi, we know that thou art come a 'teacher from God: for no man can do these miracles which thou doest, unless God was with him.'

3. Jesus answered and said to him: 'Amen, amen I say to thee, except a man be born again, he cannot 'see the kingdom of God.'

4. Nicodemus saith to him: How can a man be born when he is old? 'can he enter the second time into his mother's womb, and be born again?

5. Jesus answered: Amen, amen I say to thee, unless a man be born again of 'water and the Holy Ghost, he cannot enter into the kingdom of God.'

6. That which is born of the flesh is flesh: and that which is born 'of the Spirit is spirit.'

7. Wonder not that I said to thee, You must be born again.

8. "Spiritus ubi vult spirat,  
et vocem ejus audis, sed nescis  
undè veniat aut quò vadat : sic  
est omnis qui natus est ex  
Spiritu."

8. The Spirit breatheth where  
he will ; and thou <sup>10</sup>hearest his  
voice ; but thou knowest not  
whence he cometh, nor whither  
he goeth : so is every one that  
is born, of the Spirit.

Our Lord's teaching on the doctrine of Regeneration is the foundation of His Kingdom. There is a gradation in the mode of instruction here adopted ; far more subtle than the style of parable and miracle which was employed for the multitude. A doctor in Israel, who had listened to Hillel and sat at the council with Gamaliel required a different order of teaching.

Putting together the various interpretations and blending them, we make this order in the instruction. All admit that the entire discourse of Our Lord is not given—only portions of it,

The populations of the kingdoms of the earth come by natural generation, and the members of My Kingdom have to be born children in another sense. When you admit a proselyte you circumcise him and call him regenerate, this is a material thing ; but I have another ceremony whereby even your proselyte has to be renewed. He must be born again.

Nicodemus does not take this (many say) in the coarse way the words of the Gospel would make us infer, but he looks upon it as a portent, and wants an explanation.

Children born into this world are known from their parents, and marriage is ordained for peopling the earth. No such definite manner can be pointed out for the peopling of My Kingdom.

You cannot account for why the wind blows this way or that, why it is stormy or quiet ; but you hear it and feel it.

You cannot (Maldonatus), tell where the soul comes from or where it goes ; but you see its presence in a living, speaking person.

Just so is the coming of the Holy Spirit by baptism. Not the people you think best, but, perhaps the worst ; not the civilized, but the barbarian. The Governor of Judea is left to die in his sins and the Ethiopian eunuch is baptised by Philip.

My Kingdom, however, full of baptised people will be always

seen and recognised, although no one can account for its increase or decrease, its growth, or its decay, in one place more than another. The one necessary condition of citizenship is baptism, and it (in some way or other) is indispensable.

There are not wanting theologians who say that Our Lord instituted the Sacrament of Baptism at this time. It is not likely He would establish a public rite in a private manner and before one man. Some say the Jordan was the native place of this Sacrament. Whensoever or wheresoever Christian baptism was instituted by Our Lord, it did not become obligatory until after Pentecost. Our Lord gives the doctrine of it here, and the baptism given by His disciples was something like S. John's.

Baptism then makes us be born anew. We are spiritually dead by original and actual Sin. Baptism takes both these away, makes us innocent and like little children in sanctifying grace, members of Christ's Church here and heirs to His Kingdom in heaven.

Those who deny baptism are sorely tried in endeavouring to explain away this teaching. They think water figurative. Then, are the Holy Ghost and the subject and the minister figures also?

The Council of Trent defines that "true and natural water is the necessary matter" of the Sacrament. The Baptism by wish and Baptism by martyrdom belong to treatises on Theology.

<sup>1</sup>*Nicodemus*.—This man was a senator, a very important personage and a Pharisee. All the Pharisees were not bad. He was afraid to be seen as a public adherent of Our Lord, and this human respect made him come at night. This wore away, and he was not ashamed to assist publicly at Our Lord's burial. His name is in the Roman martyrology.

<sup>2</sup>*A ruler*.—This had many meanings in the time of Nicodemus; but, it had no meaning, except a man of some importance, when S. John wrote.

<sup>3</sup>*Rabbi*.—Our Lord got this title at once, although others were a long time in training before it was given them.

<sup>4</sup>*Teacher from God*.—It is not clear that Nicodemus yet believed fully.

<sup>5</sup>*Amen*.—The reduplication of this word signifies a solemn and important pronouncement.

<sup>6</sup>*See*.—The future kingdom in heaven is understood here.

<sup>7</sup>*Can he enter?*—This is said as *per impossibile*.

<sup>8</sup>*Water and the Holy Ghost*.—The meaning of these words have been given more than once.

<sup>9</sup>*Of the Spirit is spirit*.—Spiritual would be nearer the meaning—it signifies—receives the life of a spirit in the soul.

<sup>10</sup>*Hearest his voice*.—We have tried to give the meaning of this in the general remarks.

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Secret believers :

- 1st. Fear of losing caste.
  - 2nd. Not having courage of convictions.
  - 3rd. Common in all ages of the Church.
- 

Modes of teaching of Our Lord :

- 1st. To the multitude.
  - 2nd. To His Disciples.
  - 3rd. To Nicodemus.
- 

Baptism :

- 1st. Proper matter.
  - 2nd. Proper form.
  - 3rd. Proper application.
- 

Because necessary :

- 1st. Can be conferred on infants and aged.
  - 2nd. By night or day.
  - 3rd. In any place and by anybody.
- 

9. Respondit Nicodemus, et dixit ei: "Quomodo possunt hæc fieri ?"

10. Respondit Jesus et dixit ei: "Tu es magister in Israel, et hæc ignoras ?"

11. "Amen, amen dico tibi quia quod scimus loquimur, et quod vidimus testamur, et testimonium nostrum non accipitis.

12. "Si terrena dixi vobis et non creditis, quomodo, si dixerim vobis cœlestia, credetis ?

9. Nicodemus answered, and said to him : 'How can these things be done ?'

10. Jesus answered, and said to him : Art thou <sup>2</sup>a master of Israel, and knowest not these things ?

11. Amen, amen I say to thee: 'We speak what we know, and we testify what we have seen; and 'you receive not our testimony.

12. If I have spoken to you <sup>3</sup>earthly things, and you believe not, how will you believe if I shall speak to you heavenly things ?

13. "Et nemo ascendit in cœlum, nisi qui descendit de cœlo, Filius Hominis qui est in cœlo.

14. "Et, sicut Moyses exaltavit serpentin in deserto, ita exaltari oportet Filium Hominis,

15. "Ut omnis qui credit in ipsum non pereat, sed habeat vitam æternam.

13. And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven.

14. And as Moses lifted up <sup>8</sup>the serpent in the desert, so must the Son of man be lifted up:

15. That whosoever believeth in him <sup>9</sup>may not perish, but may have life everlasting.

The most remarkable thing in this dialogue is the foundation of our faith. When Nicodemus asks Our Divine Lord for reasons and explanations, "We speak what we know," is all the answer he gets.

This is the principle of authority. Our Lord established the grounds of His faith altogether upon authority. *He that heareth you heareth Me, etc.* No explanation is given him except the word of Our Lord. *Ipse dixit*, and that is enough. Mysteries are beyond our comprehension, and if we try to fathom them we are sure to fail. We must take then the abstruse dogmas of Religion, which human learning cannot explain and human reason cannot comprehend, on the authority of that Church which Jesus Christ has appointed as His mouthpiece.

He alone knew what he revealed. He gave her the treasure, and she guards it and deals out of it as there is need.

<sup>1</sup>*How can these things be?*—This is what has been echoed by rationalists, sceptics, and unbelievers, from the time of Nicodemus even until now.

<sup>2</sup>*A master.*—The Greek would imply that he was a famous one. Knowest not, Zach. xiii. 1, and Ezech. xxxvi. 24, where mention is made of this regeneration.

<sup>3</sup>*We speak.*—Why does Our Lord use the plural? The simple reason seems to be that S. John makes it be so when anything important is said even by one. See iii. 2, where Nicodemus speaks in the plural, and xxi. 24, where he does so himself,

<sup>4</sup>*You receive not.*—That is Nicodemus's defect. He believes not without reasons and hows.

<sup>5</sup>*Earthly things.*—Generations and minds and human souls.

<sup>6</sup>*Ascended*.—Did Our Lord ascend? In as far as his soul was *comprehensor*, had the vision of God, it was in heaven.

<sup>7</sup>*Descended*.—This is the Second Person which now informs the soul and body of Our Lord, and is one with them though distinct from them.

<sup>8</sup>*The serpent*.—Here is a warrant for images of the Crucified Lord, which we look up to for compunction and hope. An argument *a fortiori*.

<sup>9</sup>*May not perish*.—Provided he takes care of his faith and make his practice worthy of it.

Reasoning :

- 1st. Cannot reach mysteries.
- 2nd. Can reach authority.
- 3rd. Submit then.

Earthly things :

- 1st. Growth is mysterious.
- 2nd. Phenomena mysterious.
- 3rd. Electricity mysterious—*a fortiori*.

Jesus Christ :

- 1st. As man deserves adoration because of hypostatic union.
- 2nd. His images — highest honour.
- 3rd. So Blessed Sacrament.

Serpent on a stick :

- 1st. Ergo, Jesus on a Cross.
- 2nd. Saint in a niche.
- 3rd. Sacred things—deserve reverence.

16. "Sic enim DEUS dilexit mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam æternam.

17. "Non enim misit DEUS Filium suum in mundum ut judicet mundum, sed ut salvetur mundus per ipsum.

18. "Qui credit in eum non judicatur; qui autem non credit jam judicatus est, quia non credit in nomine unigeniti Filii Dei.

16. For 'God so loved the world, as to give his only begotten Son; that whosoever believeth in him may not perish, but may have <sup>3</sup>life everlasting.

17. For God sent not his Son into the world to judge the world, but that the world <sup>3</sup>may be saved by him.

18. He that believeth in him is not judged: but he that doth not believe is <sup>3</sup>already judged: because he <sup>3</sup>believeth not in the name of the only begotten Son of God.

19. "Hoc est autem iudicium, quia lux venit in mundum, et dilexerunt homines magis tenebras quam lucem: erant enim eorum mala opera.

20. "Omnis enim qui male agit odit lucem, et non venit ad lucem, ut non arguantur opera ejus:

21. "Qui autem facit veritatem venit ad lucem ut manifestentur opera ejus, quia in Deo sunt facta."

19. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light: for their works were evil.

20. For every one that doeth evil hateth the light, and cometh not to the light, that his works may not be reproved.

21. But he that doeth truth cometh to the light, that his works may be made manifest, because they are done in God.

Our Lord continues to instruct Nicodemus in the scheme of man's redemption. The motive for sending Him, the Son of God, into the world was the love of God for mankind. He did not come to punish or to terrify. He came to attract and set an example to all those who would be saved.

Some, however, will be judged or condemned. That is their own fault. S. Augustine remarks: "If people come to a physician they will be cured; if not they will die, not by the physician's fault, but because of the disease." Our Lord's love as a physician is such that He comes to His patients. Those who are lost refuse to be prescribed for or to take the medicines prescribed.

The *light and darkness* have peculiar force. The cause of infidelity in the world is simply impurity. This is the *negotium perambulans in tenebris*. It is the secret sin, the dark sin which clouds men's minds and prevents them from seeing the truth. This is how the works of infidels are evil. They deify this sin.

<sup>1</sup>*God so loved.*—Love goes down, stoops. A father loves a son more than the son the father. It is disinterested and wants to bless the party loved. God the Father wished to make us all children.

<sup>2</sup>*Life everlasting.*—This is what we were created for, and this is what brought the Son of God into the world.

<sup>3</sup>*May be saved.*—The main intention was the salvation of all, and enough was done for that, if man did not frustrate God's designs by a misuse of the liberty bestowed upon him.

<sup>4</sup>*Already judged.*—Or *condemned*. There is enough given by the Incarnation to make anyone believe who is not possessed by the spirit of perversity.

<sup>5</sup>*Believeth not.*—He condemns himself by remaining in a state of infidelity, if he be there; or returning to it if he hath come out of it, or been born out of it.

<sup>6</sup>*Loved darkness.*—Our Lord gives the reason why men loved darkness because “their works were evil,” and could not bear the light. Even this is something, compared to the age in which we live, when men, so far from being ashamed of their evil deeds, glory in them.

<sup>7</sup>*Be reproved.*—The effect of light is to show where the deformity lies in order to have it removed. This is why our Lord came to call sinners.

<sup>8</sup>*Cometh to the light.*—i.e. He is not ashamed of the light when his conscience does not reprove him.

God's love for man :

- 1st. Sent His Son.
- 2nd. On a saving mission.
- 3rd. To make us children.

Man's ingratitude :

- 1st. Preferred sin.
- 2nd. Shut out the light.
- 3rd. Would not be enlightened.

22. Post haec, venit JESUS et discipuli ejus in terram Judæam, et illuc demorabatur cum eis et baptizabat.

23. Erat autem et Joannes baptizans in Aenon, juxta Salim, quia aquæ multæ erant illic: et veniebant et baptizabantur.

24. Nondum enim missus fuerat Joannes in carcerem.

25. Facta est autem quæstio ex discipulis Joannis cum Judæis de purificatione.

26. Et venerunt ad Joannem, et dixerunt ei: “Rabbi, qui

22. After these things Jesus and his disciples came into the land of Judea; and there he abode with them, and <sup>baptized</sup>.

23. And John also was baptizing in Ennon, <sup>a</sup>near Salim, because there was much water there; and they came, and were baptized.

24. For John was <sup>b</sup>not yet cast into prison.

25. And there arose a question between some of John's disciples and <sup>b</sup>the Jews concerning purification.

26. And they came to John, and said to him; Rabbi, he that

erat tecum trans Jordanem, cui tu testimonium perhibuisti, ecce hic baptizat, et omnes veniunt ad eum."

27. Respondit Joannes et dixit: "Non potest homo accipere quidquam, nisi fuerit ei datum de cœlo.

28. "Ipsi vos mihi testimonium perhibetis quod dixerim: Non sum ego Christus, sed quia missus sum ante illum.

29. "Qui habet sponsam sponsus est; amicus autem sponsi, qui stat et audit eum, gaudio gaudet propter vocem sponsi. Hoc ergo gaudium meum impletum est.

30. "Illum oportet crescere, me autem minui.

was with thee beyond the Jordan, to whom "thou gavest testimony, behold, he baptizeth, and all men come to him.

27. John answered and said: A man cannot receive anything except it be given him from heaven.

28. "You yourselves do bear me witness that I said, I am not the Christ, but that I am sent before him.

29. He that hath the bride is the bridegroom; but <sup>the</sup> friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. <sup>10</sup>This my joy, therefore, is fulfilled.

30. He must increase, but I must decrease.

We have already heard the words of the Baptist reported by S. John. We have one of the finest specimens of humility in the verses before us. John was taken for the Messias, and he refused the title. The man he so extolled was now gathering disciples and baptising in opposition to him. A Jew came to say this and try to sow discord—if not between the two prophets—at least, between their respective followers.

S. John the Baptist rises to the summit of his grandeur in the beautiful words with which he quits the scene of his labours, in going to languish in a prison and be decapitated. "*He must increase but I must decrease.*" I am the last prophet of the Jewish Dispensation, He is the founder of the new. I have pointed Him out. For that was I sent, now you know. Love His voice as I loved it, and he ceased.

<sup>1</sup>*Land of Judea.*—They left the city where cabals, plots and dirty work of every description were taking place among the leaders of the Sanhedrim.

<sup>2</sup>*Baptized*.—Our Lord Himself did not baptize, but His disciples did so. It is disputed whether this was the Christian Baptism or not. We incline to think it was not, because Christ had not yet died. However, the opposite opinion is well supported.

<sup>3</sup>*Near Salim*.—This was further up the river than where Our Lord and His disciples began.

<sup>4</sup>*Not yet in prison*.—This is important to harmonists. Nearly all the synoptics begin Our Lord's public ministry from the imprisonment of S. John.

<sup>5</sup>*The Jews*.—The best Greek copies have *a Jew*. This looks more probable, and John may have used the plural for the singular, as was his wont.

<sup>6</sup>*Thou gavest testimony*.—This looked like trying to cause envy.

<sup>7</sup>*Given him from heaven*.—Noble testimony to one considered a rival, or rather a supplantee.

<sup>8</sup>*You yourselves*.—You heard me and know my opinions.

<sup>9</sup>*The friend of the bridegroom*.—In Jewish customs, this gentleman had to arrange all the minutiae of the marriage. When it was all over his work was done. A very fitting figure indeed.

<sup>10</sup>*This my joy therefore is fulfilled*.—Our Saviour begins his mission and John begins his joy for martyrdom and heaven.

#### Rivalry in sacred things :

- 1st. Destroys charity.
- 2nd. Impedes God's work.
- 3rd. Narrows a person's influence.

#### Generosity :

- 1st. Makes us glad when others work.
- 2nd. Makes us glad when they succeed.
- 3rd. Glad when they exceed ourselves.

31. "Qui dersursùm venit,  
super omnes est. Qui est de  
terrâ, de terrâ est et de terrâ  
loquitur. Qui de cœlo venit,  
super omnes est.

31. He that cometh from  
above <sup>is</sup> above all. He that is  
<sup>of</sup> the earth, of the earth he  
is, and of the earth he speaketh.  
He that cometh <sup>from</sup> heaven  
is above all.

32. Et quod vidit et audivit, hoc testatur, et testimonium ejus nemo accipit.

33. "Qui accepit ejus testimonium signavit quia Deus verax est.

34. "Quem enim misit Deus, verba Dei loquitur: non enim ad mensuram dat Deus spiritum.

35. "Pater diligit Filium, et omnia dedit in manu ejus.

36. "Qui credit in Filium habet vitam æternam; qui autem incredulus est Filio non videbit vitam, sed ira Dei manet super eum.

32. And what he hath <sup>seen</sup> and heard, that he testifieth; and no man receiveth his testimony.

33. He that hath received his testimony hath attested by <sup>his seal that God is true.</sup>

34. For he whom God hath sent speaketh the words of God: for God doth not give the <sup>"Spirit by measure.</sup>

35. The Father loveth the Son; and he hath given <sup>'all</sup> things into his hand.

36. He that believeth in the Son hath life everlasting: but he that believeth not the Son shall not see life; but <sup>'the wrath of God abideth on him.</sup>

At first sight it would seem as if the Evangelist began to speak his own thoughts here and interpret the Baptist's, but a close inspection will show that he records what the Baptist said.

When the opposition was calmed by his appeal to their remembrance of the words he uttered, when he has convinced them of the end of his mission, he begins to instruct them in the aim of their calling. He promised to show them the way to life everlasting. It is now done. The way, the truth, and the life, is within a few miles of them, down the Jordan, and his work is done.

This *Way* is not a mere man like John or any of the prophets. He has not received merely a measure of grace and a limited mission. He has unlimited power and is very God Himself. He that believeth in Him hath life everlasting. This is what I have toiled for so long. I go now and hope He will grant me my reward.

<sup>1</sup>*Is above all.*—S. John the Baptist declares here the Divinity of Our Lord, before which all rivalry must pale.

<sup>2</sup>*Of the earth.*—We can but crawl unless God raise us by His gifts or graces.

<sup>3</sup>*From heaven*.—This is bringing home to them the fact of the Incarnation.

<sup>4</sup>*Seen and heard*.—This is a pleonasm taken from natural things to show that Our Lord does not speak by mere inspiration, like other prophets and holy men, but by His own knowledge as God.

<sup>5</sup>*His seal*.—This allusion to the dove at the baptism of Our Lord, and a similar seal to all His works, is very apt and striking.

<sup>6</sup>*Spirit by measure*.—There is no measure for Our Lord though there may be and is for others.

<sup>7</sup>*All things*.—This is to illustrate what he said in the last verse. The plenitude of the Deity resides in Him really.

<sup>8</sup>*The wrath of God*.—This is put by the Baptist as if it was not wished by Jesus Christ as man, but as being the decision of Divine justice.

#### S. John Baptist's Sermon :

- 1st. Declares his own inferiority.
- 2nd. His delight at Our Lord's glory.
- 3rd. Testifies to His Divinity.
- 4th. Tells the fate of those who will not do the same.

#### God's gifts :

- 1st. Are given in certain measure.
- 2nd. Must be made use of for him.
- 3rd. He gives grace for that.
- 4th. We are not accountable for endowments we have not received.

## CHAPTER IV.

*Christ talks with the Samaritan woman. He heals the ruler's son.*

1. Ut ergò cognovit JESUS quia audierunt pharisæi quod JESUS plures discipulos facit et baptizat quam Joannes,

2. (Quanquam JESUS non baptizaret, sed discipuli ejus),

3. Reliquit Judæam et abiit iterum in Galilæam.

4. Oportebat autem eum transire per Samariam.

5. Venit ergò in civitatem Samariæ quæ dicitur Sichar, juxta prædium quod dedit Jacob Joseph filio suo.

6. Erat autem ibi fons Jacob. JESUS ergò, fatigatus ex itinere, sedebat sic suprà fontem. Hora erat quasi sexta.

7. Venit mulier de Samaria haurire aquam. Dicit ei JESUS: "Da mihi bibere."

8. Discipuli enim ejus abiebant in civitatem ut cibos emerent.

9. Dicit ergò ei mulier illa samaritana: "Quomodo tu, Judæus cum sis, bibere à me possis, quæ sum mulier samari-

1. When, therefore, Jesus understood that 'the Pharisees had heard that Jesus maketh more disciples, and baptizeth *more* than John,

2. (Though Jesus *himself* did not baptize, but his disciples,) 3. 'He left Judea, and departed again into Galilee.

4. And it was necessary he should pass through Samaria.

5. He cometh, therefore, to a city of Samaria which is called 'Sichar, near the piece of ground which Jacob gave to his son Joseph.

6. Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well. It was about the sixth hour.

7. There cometh a woman of Samaria to draw water. Jesus saith to her: 'Give me to drink:

8. (For his 'disciples were gone into the city to buy food.)

9. Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am <sup>a</sup>a Samaritan

tana?" Non enim coutuntur Judæi Samaritanis.

10. Respondit Jesus et dixit ei: "Si scires donum Dei et quis est qui dicit tibi *Da mihi bibere*, tu forsitan petisses ab eo, et dedisset tibi aquam vivam."

woman? For <sup>9</sup>the Jews do not communicate with the Samaritans.

10. Jesus answered, and said to her: If <sup>10</sup>thou didst know the gift of God, and who it is that saith to thee, Give me to drink; thou, perhaps, wouldst have asked of him, and he would have given thee living water.

Two nice questions are solved by this very interesting episode. What distance should we hold with heretics? How should we try to convert them? The first question is decided with regard to those who fall into heresy. We should barely salute them. The second is to follow the laws and dictates of charity.

Our Divine Lord sets us a beautiful example here which makes some of the laws about heretics appear harsh. He converses with one *born* in heresy in order to convert her and her friends and acquaintances. She seems to reject His attempts at conversation, and shows herself both an impudent and ill-conducted woman; but His sweetness and superior knowledge so gains upon her that she becomes an apostle to the whole village.

<sup>1</sup>The Pharisees.—These had already encompassed the imprisonment of John, and were trying to move the secular powers against Jesus as well. His hour was not yet come.

<sup>2</sup>Did not baptize.—Some suppose that He baptized one or two, but there is no record of it. When S. John said before that He baptized he meant, *Qui facit per alim facit per se*. He gave all power to baptize.

<sup>3</sup>He left Judea.—His presence there would have created a disturbance, and that was not required just yet.

<sup>4</sup>Sichar.—This is supposed to be Sichem, a place full of renown and ancient recollections from the days of Jacob even unto the dispersion of his children.

<sup>5</sup>Sat on the well.—The well was covered over with a vaulted roof, inside which were seats for weary travellers and those who came to draw water.

<sup>6</sup>Give me to drink.—This was the gentle way of beginning a conversation. The Easterns are delighted to give you a drink, which is a luxury to the traveller and costs them nothing.

<sup>7</sup>Disciples.—He had but four or five at this time.

<sup>8</sup>*A Samaritan woman*.—She felt being despised, and yet was impudent and not like her countrywomen, who are very obliging in giving to drink.

<sup>9</sup>*The Jews*.—This was sauciness, seeing Our Lord dressed as a Jew, because He adapted himself to the customs of the people,

<sup>10</sup>*Didst thou know*.—He treats her like Nicodemus, and brings her thoughts to heaven from the very water. She was stupid enough but became enlightened afterwards.

Communicatio in divinis :

1st. Never lawful because truth and error cannot mix lawfully.

2nd. Cannot be allowed for fear of perversion.

3rd. Always condemned by the Church.

In civilibus :

1st. Perfectly lawful and charitable.

2nd. In this good example.

3rd. Charity wins many to the truth.

11. Dicit ei mulier : “ Domine, neque in quo haurias habes, et puteus altus est : undē ergo habes aquam vivam ? ”

12. “ Numquid tu major es patre nostro Jacob, qui dedit nobis puteum, et ipse ex eo biberit, et filii ejus et pecora ejus ? ”

13. Respondit JESUS et dixit ei : “ Omnis qui bibit ex aquâ hâc sitiet iterum : qui autem biberit ex aquâ quam ego dabo ei non sitiet in æternum ; ”

14. “ Sed aquâ quam ego dabo ei fiet in eo fons aquæ salientis in vitam æternam.”

11. The woman saith to him : Sir, thou hast <sup>1</sup>nothing wherein to draw, and the well is deep : from <sup>2</sup>whence then hast thou living water ?

12. Art thou greater than our <sup>3</sup>father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle ?

13. Jesus answered, and said to her : Whosoever drinketh of this water shall thirst again : but he that shall drink of the water that I shall give him shall not thirst for ever.

14. But the water that I shall give him shall become in him a fountain of water, springing up unto <sup>4</sup>everlasting life.

15. Dicit ad eum mulier : " Domine, da mihi hanc aquam, ut non sitiam neque veniam huc haurire."

16. Dicit ei JESUS : " Vade, voca virum tuum, et veni huc."

17. Respondit mulier et dixit : " Non habeo virum." Dicit ei JESUS : " Benè dixisti quia Non habeo virum :

18. " Quinque enim viros habuisti, et nunc quem habes non est tuus vir : hoc verè dixisti."

19. Dicit ei mulier : " Domine, video quia propheta es tu.

15. The woman saith to him : Sir, 'give me this water, that I may not thirst, nor come hither to draw.'

16. Jesus saith to her : Go, call 'thy husband and come hither.'

17. The woman answered, and said : <sup>8</sup>I have no husband. Jesus said to her : Thou hast <sup>9</sup>said well, I have no husband :

18. For thou hast had <sup>10</sup>five husbands : and he whom thou now hast is not thy husband. This thou hast said truly.

19. The woman saith to him : "Sir, I perceive that thou art a prophet.

This impudent woman was as stolid as she was bold. She did not understand that there was anything spiritual in Our Lord's words. He was accustomed to realism in all its ugliness ; so He adroitly aroused her curiosity, went on shewing her to herself until He brings her to a candid confession. Then she perceives He is a prophet.

The patience of our Lord in meeting foolish objections from shallow people, who think they know a great deal, is a lesson which should not be lost upon His followers. How often we meet in the course of our ministry, half-educated heretics—especially women—who have certain stage scripture words to fling at us, and pity us withal as if we had never read or studied a word of the Sacred Book.

<sup>1</sup>Nothing.—She took His words literally, looked down into the deep well, isolated as it was, miles from other wells.

<sup>2</sup>Whence ?—Living water is also spring water or running water. Her curiosity is raised.

<sup>3</sup>Father Jacob.—Jacob was not really their father, but they claimed him by some intermarriage or legend.

<sup>4</sup>Shall not thirst for ever.—There are various explanations given of this passage. The most reasonable seems to be : Whosoever drinks of

sanctity shall not thirst for earthly consolations, unless he throws his grace away ; and his thirst for heavenly things will always be satiated.

<sup>5</sup>*Everlasting life*.—This is the real satiety to which the water flowing from His Side brings us.

<sup>6</sup>*Give me this water*.—This was rather pert, and not put in a reverent manner.

<sup>7</sup>*Thy husband*.—Here was a lesson. She should not be there alone, in the middle of the day, when every decent woman was indoors. Her husband should be with her.

<sup>8</sup>*I have no husband*.—Our Lord took occasion from this to admonish her of her evil life.

<sup>9</sup>*Said well*.—That is to say—the truth.

<sup>10</sup>*Five husbands*.—The most general opinion is that these were lawful husbands, who either died or divorced her. We suspect that one was living and that she left him to live with another. If polygamy prevailed this is the only explanation of her sinful state.

<sup>11</sup>*Sir, I perceive*.—She acknowledges her fault and is converted.

#### The Water of Life :

- 1st. The fountain never dries.
- 2nd. It is always limpid and refreshing.
- 3rd. It carries us above the world.
- 4th. Let us share it with those who thirst.

#### Conversion :

- 1st. Gentleness and kindness.
- 2nd. Suggest a few mysteries.
- 3rd. Solve them and show superior wisdom.
- 4th. Get a confession.

20. "Patres nostri in monte hoc adoraverunt, et vos dicitis quia Jerosolymis est locus ubi adorare oportet."

21. Dicit ei JESUS : "Mulier, crede mihi, quia venit hora quando neque in monte hoc neque in Jerosolymis adorabitis Patrem.

22. "Vos adoratis quod nes-

20. Our fathers adored 'on this mountain ; and you say, that at Jerusalem is the place where men must <sup>9</sup>adore.

21. Jesus saith to her : Woman, believe me, the hour cometh, when you shall neither on this mountain, nor in Jerusalem, <sup>9</sup>adore the Father.

22. You adore that which you

citis: nos adoramus quod scimus,  
quia salus ex Iudeis est.

23. "Sed venit hora, et nunc  
est, quando veri adoratores  
adorabunt Patrem in spiritu  
et veritate. Nam et Pater tales  
quærit qui adorent eum.

24. "Spiritus est Deus, et  
eos qui adorant eum, in spiritu  
et veritate oportet adorare."

25. Dicit ei mulier: "Scio  
quia Messias venit (qui dicitur  
Christus): cum ergo venerit  
ille, nobis annuntiabit omnia."

26. Dicit ei Jesus: "Ego  
sum, qui loquor tecum."

know not: we adore that which  
we know: for salvation is of  
the Jews.

23. But the hour cometh, and  
now is, when the true adorer  
shall adore the Father in spirit  
and in truth. For the Father  
also seeketh such to adore him.

24. God is a spirit: and they  
that adore him must adore him  
in spirit and in truth.

25. The woman saith to him:  
I know that the Messias cometh  
(who is called Christ): there-  
fore, when he is come, he will  
tell us all things.

26. Jesus saith to her: <sup>10</sup>I am  
he, who am speaking with thee.

Remark the change in the woman at once. She now begins to enquire earnestly after eternal things, the right place and manner of worshipping, and wants to have the opinion of the prophet, whom she has discovered, upon the subject.

All our Lord's ways are unlike our anticipations. His coming was in the night—the beginning of His miracles was in an obscure village in Galilee—and His first clear statement of His being the Messiah was made to a woman of no character, at a solitary well, away from human habitations!

Yet see how this grain of mustard-seed bore fruit. She went and told the villagers; they came out to Our Lord, invited Himself and His disciples to come and stay with them. The seed sown produced good fruit, as we find Philip (Acts viii. 6) gathering an abundant harvest there after Pentecost.

<sup>1</sup>On this mountain.—Garizim, where the Samaritans had a temple, offered the Jewish sacrifices and had idols also.

<sup>2</sup>Adore.—The word adore as used by Jews, at that time, meant offering sacrifice, when it had reference to the Temple. To worship privately or pray in the Temple did not mean the same.

<sup>3</sup>Adore the Father.—Our Lord tells her that the time is coming—and will last to the end—when both these sacrificial temples will be abolished.

<sup>4</sup>*Salvation is of the Jews.*—The Messias was to be born of a Jewish stock. This the Samaritans knew and she perceived the force of it, as we see in verse 25.

<sup>5</sup>*The true adorer.*—The faithful Christian.

<sup>6</sup>*In spirit and in truth.*—The plain sense of these words is—both your sacrifices are material but yours is false, besides being truth diluted or heresy; but a new Sacrifice is coming, which is real but spiritual and true also. In fact, even the Sacrifice of the Mass would profit little if it were not offered and heard in a proper spirit. In the True Church alone is it preserved.

<sup>7</sup>*In spirit.*—Prayer is more the work of the mind than of the tongue. Lip-service is very poor, only a noise.

<sup>8</sup>*Messias cometh.*—The poor creature looked for Him.

<sup>9</sup>*He will tell us all things.*—She had right notions about Him.

<sup>10</sup>*I am he, who am speaking with thee.*—The after history of this woman is written in old chronicles. The Greeks honour her as a Saint. Her name is in the Roman Martyrology, 20th March—S. Photina.

In spirit and truth :

1st. Some take them for synonymous.

2nd. He who adores in mind adores truly.

3rd. He who believes the truth and follows its teachings —adores in spirit.

4th. They reach upon each other.

Spirit and Truth :

1st. Spirit is in devotion.

2nd. Truth in the rite and manner.

3rd. Spirit in contemplation.

4th. Truth in not communicating in heretical worship.

27. Et continuò venerunt discipuli ejus, et mirabantur quia cum muliere loquebatur. Nemo tamen dixit: "Quid queris, aut quid loqueris cum eâ?"

28. Reliquit ergò hydriam suam mulier, et abiit in civitatem et dicit illis hominibus :

27. And immediately <sup>1</sup>his disciples came : and they wondered that he talked with the woman. Yet no man said : 'What seekest thou, or why talkest thou with her.'

28. The woman, therefore, <sup>2</sup>left her water-pot, and went away into the city, and saith to those men :

29. "Venite et videte hominem qui dixit mihi omnia quæcumque feci : numquid ipse est Christus ? "

30. Exierunt ergo de civitate, et veniebant ad eum.

31. Intereā, rogabant eum discipuli dicentes : "Rabbi, manduca."

32. Ille autem dicit eis : "Ego cibum habeo manducare quem vos nescitis."

33. Dicebant ergo discipuli ad invicem : "Numquid aliquis attulit ei manducare ? "

34. Dicit eis JESUS : "Meus cibus est ut faciam voluntatem ejus qui misit me, ut perficiam opus ejus.

29. Come, and see a man who hath told me 'all things that ever I did. Is not he the Christ ?

30. Then they went <sup>b</sup>out of the city, and came to him.

31. In the mean time the disciples prayed him, saying : "Rabbi, eat.

32. But he said to them : I have food to eat <sup>c</sup>which you know not of.

33. The disciples, therefore, said one to another : "Hath any man brought him any thing to eat.

34. Jesus said to them : My food is <sup>b</sup>to do the will of him that sent me, that I may perfect his work.

Jewish Rabbis were forbidden to speak to women in public, and this fanaticism was carried so far among some Buddhists that a priest was not allowed to touch his own mother in order to save her from drowning. Our Lord neither mixed in female society nor avoided them when He did them good or when they sought favours from Him. At the same time He was careful to give no evil-minded persons cause for inventing calumnies, and in all the calumnies said against Him by Pharisees we find none on this point.

Ascetic theologians draw a lesson from this for priests, religious and piously disposed persons to be careful about interviews. The argument may be derived from some other source, but the force of this incident goes the other way.

<sup>1</sup>*His disciples*.—Those who had gone to the village to buy food. They wondered, as they never saw Him speaking to one before, out in the country or the street.

<sup>2</sup>*What seekest thou ?*—They knew very well something wonderful would be the result of this colloquy.

<sup>3</sup>*Left her water-pot*.—S. John puts this little incident which is worth gold. She forgot all about the water, all about the presence of the

disciples. One thing alone was in her mind and took full possession of her. Had she found Messias?

<sup>4</sup>All things.—He may have told her more than is recorded here, or she may have judged from this little of what He could do.

<sup>5</sup>Out of the city.—They hearkened to a woman's words.

<sup>6</sup>Rabbi, eat.—They knew he was weary and hungry before they left Him.

<sup>7</sup>Which you know not of.—This had two meanings. They neither knew of His infinite resources, nor of the substitute for food which He found in His work.

<sup>8</sup>Hath any man brought Him?—"If the woman did not understand about the drink, no wonder they did not understand about the food," remarks S. Augustine.

<sup>9</sup>To do the will of Him that sent Me.—Not in bread alone was another form of the same thing. There seems to be a hint given to the disciples regarding their too great anxiety about the food of the body.

#### Women:

- 1st. To be treated kindly and gently.
- 2nd. Spoken to for their souls' sake.
- 3rd. Can become apostles after their own manner.

#### Zeal:

- 1st. Forgets temporal comforts.
- 2nd. Thrives on spiritual success.
- 3rd. God always provides for zealous people.

35. "Nonne vos dicitis quod adhuc quatuor menses sunt et messis venit? Ecce dico vobis: levate oculos vestros, et videte regiones quia albæ sunt jām ad messem.

36. "Et qui metit, mercedem accipit, et congregat fructum in vitam æternam, ut et qui seminat simul gaudeat et qui metit.

37. "In hoc enim est verbum

35. Do not you say, There are yet 'four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see 'the countries, for they are white already to harvest.

36. And he that reapeth receiveth wages, and gathereth 'fruit unto everlasting life; that both he that soweth, and he that reapeth, may 'rejoice together.

37. For in this is the 'saying

verum, quia *Alius est qui seminat et aliis est qui metit.*

38. "Ego misi vos metere quod vos non laborâstis: alii laboraverunt, et vos in labores eorum introistis."

39. Ex civitate autem illâ multi crediderunt in eum Samaritanorum, propter verbum mulieris testimonium perhibentis: "Quia dixit mihi omnia quæcumque feci."

40. Cùm venissent ergò ad illum Samaritani, rogaverunt eum ut ibi maneret. Et mansit ibi duos dies.

41. Et multò plures crediderunt in eum propter sermonem ejus.

42. Et mulieri dicebant: "Quia jàm non propter tuam loqueland credimus: ipse enim audivimus, et scimus quia hic est verè Salvator mundi."

true, That it is one man that soweth, and it is another that reapeth.

38. I have sent you to reap that in which you did not labour: 'others have laboured, and you have entered into their labours.

39. Now of that city many of the Samaritans believed in him, for the 'word of the woman giving testimony, that He told me whatsoever I have done.

40. So when the Samaritans were come to him, they desired him that he would 'stay there. And he stayed there 'two days.

41. And many more believed in him because of <sup>10</sup>his own word.

42. And they said to the woman: We now believe, "not for thy saying: for we ourselves have heard him, and know that this is indeed the <sup>12</sup>Saviour of the world.

Another of these idyllic scenes, so common in the Gospel history, presents itself to us here. The whole village seemed to empty itself of its inhabitants, and to move over the plain to where the woman showed them Our Lord was to be found.

He takes occasion from this to raise the ideas of His disciples from earthly harvests and their productions. Look at this harvest which you did not sow, but which you are called upon to reap. That poor woman sowed it. The prophets and patriarchs have been sowing for years, keeping religion alive. You are called upon to reap the fruit. Take courage and do it well, for your reward will be great.

The sequel is very interesting. They invite Our Lord and the disciples into their town, where they stay two days and make

multitudes of converts. The woman seemed to have been a little overpleased with herself. So she might be.

<sup>1</sup>*Four months.*—This incident must have occurred about the beginning of January, as the harvest is ripe in Palestine in May.

<sup>2</sup>*The countries.*—This procession from Sichem must take place all over the wide world.

<sup>3</sup>*Fruit unto everlasting life.*—An apostolic reaper must not look for his reward here. Enough that his mouth is not muzzled as he treads out the corn.

<sup>4</sup>*Rejoice together.*—The end of man, the salvation of souls, is all they have both in view.

<sup>5</sup>*Saying.*—Our Lord often used up old proverbs in order to make them remember the teaching which they illustrated.

<sup>6</sup>*Others have laboured.*—He takes an instance from what they have just seen of how manifold may be the sowers under God's direction.

<sup>7</sup>*Word of the woman.*—Many believed her. She seems to have been truthful, although not chaste. She acknowledged her faults at once and never excused herself.

<sup>8</sup>*Stay there.*—From the context it looks as if they wished Him to stay always.

<sup>9</sup>*Two days.*—Lest the Jews would call Him a Samaritan with some show of truth. They did call him so (Chap. viii. 48).

<sup>10</sup>*His own word.*—This was the efficacious grace.

<sup>11</sup>*Not for thy saying.*—She was likely claiming more credit than they thought was due to her.

<sup>12</sup>*Saviour of the world.*—Thus believed and thus confessed for the first time in a Samaritan village. John declared it at the Jordan.

### In God's field :

- 1st. Some are for preparing the soil.
- 2nd. Some for sowing.
- 3rd. Some for caring and pulling weeds.
- 4th. Some for reaping.

### Fruits :

- 1st. We must not be too pleased with ourselves on account of our success.
- 2nd. We must not expect all the thanks we deserve.
- 3rd. Heaven adjusts injustices.

43. Post duos autem dies, exiit inde et abiit in Galilæam.

44. Ipse enim JESUS testimonium perhibuit quia propheta in suâ patriâ honorem non habet.

45. Cùm ergò venisset in Galilæam, exceperunt eum Galilæi, cùm omnia vidissent quæ fecerat Jerosolymis in die festo : et ipsi enim venerant ad diem festum.

46. Venit ergò iterùm in Cana Galilææ, ubi fecit aquam vinum. Et erat quidam regulus cuius filius infirmabatur Capharnaum.

47. Hic cùm audisset quia Jesus adveniret à Judæa in Galilæam, abiit ad eum, et rogabat eum ut descenderet et sanaret filium ejus : incipiebat enim mori.

48. Dixit ergò JESUS ad eum : "Nisi signa et prodigia videritis, non creditis."

49. Dicit ad eum regulus : "Domine, descendere priusquam moriatur filius meus."

50. Dicit ei JESUS : "Vade, filius tuus vivit." Credidit homo sermoni quem dixit ei JESUS, et ibat.

51. Jàm autem eo descendente, servi occurserunt ei, et nuntiaverunt dicentes quia filius ejus viveret.

43. Now after two days he departed thence, and went into Galilee.

44. For Jesus himself gave testimony, that a prophet hath not honour in his own country.

45. Then when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival day : for they also went to the festival day.

46. He came again therefore into 'Cana of Galilee, where he made the water wine. And there was a certain ruler whose son was sick at 'Caphernaum.

47. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son : for he was at the point of death.

48. Then Jesus said to him : Unless you see signs and wonders, you believe not.

49. The ruler saith to him : Sir, come down before that my son die.

50. Jesus saith to him : Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way.

51. And as he was going down, his servants met him : and they brought word, saying, that his son lived.

52. Interrogabat ergò horam ab eis in quā melius habuerit, et dixerunt ei: "Quia heril, horā septimā reliquit eum febris."

53. Cognovit ergò pater quia illa hora erat in quā dixit ei JESUS: "Filius tuus vivit": et credidit ipse, et domus ejus tota.

54. Hoc iterū secundum signum fecit JESUS, cùm venisset à Iudeā in Galilæam.

52. He asked, therefore, of them <sup>the</sup> hour, wherein he grew better. And they said to him: Yesterday, at the seventh hour the fever left him.

53. The father, therefore, knew that it was <sup>to</sup>at the same hour that Jesus said to him: Thy son liveth: and himself believed, and his whole house.

54. This is again <sup>"</sup>the second miracle that Jesus did, when he was come out of Judea into Galilee.

Some try to identify this cure with that of the son of the Centurion (S. Matt. viii.), but there is a wide difference between them. In the former case the man besought our Lord, who was coming, not to go into his house and to say but the word. He the Ruler asks Him to come down quickly and Our Lord upbraids him with a want of faith. Our Lord did not move towards this man's house at all, but sent him home to find out the truth regarding his son's cure.

Jesus passed by Nazareth this time. They treated Him badly when He was there before, and He passes them by. He left Judea also because of their incredulity and went into other parts of Galilee for the reasons given in the text.

<sup>1</sup>*Thence*.—He left Sichem or Sichar and went into Galilee, the next province on the north.

<sup>2</sup>*Hath not honour*.—This was an old proverb painfully verified in the case of Our Lord, and this is why He passes Nazareth.

<sup>3</sup>*All the things*.—S. John records none of those except His casting the profaners out of the Temple.

<sup>4</sup>*Cana*.—We are reminded of His former visit there. There must have been friends there whom He loved to honour by His presence.

<sup>5</sup>*Capharnaum*.—This was a good day's journey from Cana—over thirty miles at least.

<sup>6</sup>*Hearing*.—He heard of Jesus' power from the Centurion and of His coming from those who tarried not by the way as He did.

<sup>7</sup>*Signs and Wonders.*—This is a contrast to the Sichemites. We are not told that He performed any miracles there, and yet a great many believed.

<sup>8</sup>*Thy son liveth.*—The Ruler believed His word at all events. The other faith came afterwards.

<sup>9</sup>*The hour.*—The seventh—about 1 o'clock p.m. the day before. The messengers set out to tell him, but the way was long.

<sup>10</sup>*At the same hour.*—*His whole house*, all who lived with him.

<sup>11</sup>*The second.*—That is the second under the like circumstances ; namely, after His return from Jerusalem.

Reject Grace:

1st. Jesus passes by.

2nd. Misfortunes come then.

3rd. Temporal and eternal  
ruin afterwards.

Human respect.

1st. Our Lord goes to the  
poor not to the powerful.

2nd. Faith and penitence  
call Him.

3rd. Pride and coldness repel  
Him.

## CHAPTER V.

*Christ heals on the Sabbath the man languishing thirty-eight years: his discourse upon this occasion.*

1. Post hæc, erat dies festus Judæorum: et ascendit JESUS Jerosolymam.

2. Est autem Jerosolymis Probatica piscina, quæ cognominatur hebraicè *Bethsaïda*, quinque porticus habens.

3. In his jacebat multitudo magna languentium, cæcorum, claudorum, aridorum, exspectantium aquæ motum.

4. Angelus autem Domini descendebat secundùm tempus in piscinam, et movebatur aqua: et qui prior descendisset in piscinam, post motionem aquæ, sanus fiebat, à quâcumque detinebatur infirmitate.

5. Erat autem quidam homo ibi, triginta-et-octo annos habens in infirmitate suâ.

6. Hunc cùm vidisset Jesus jacentem, et cognovisset quia jàm multum tempus haberet, dicit ei: "Vis sanus fieri?"

7. Respondit ei languidus: "Domine, hominem non habeo

1. After these things, there was 'a festival day of the Jews, and Jesus went up to Jerusalem.

2. Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named 'Bethsaïda, having five porches.

3. In these lay 'a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water.

4. And an Angel of the Lord went down at a certain time into the pond; and the 'water was moved. And he that went down first into the pond, after the motion of the water, was made whole of whatsoever infirmity he lay under.

5. And there was a certain man there, that had been 'eight and thirty years under his infirmity.

6. Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: "Wilt thou be made whole?

7. The infirm man answered him: 'Sir, I have no man, when

ut, cum turbata fuerit aqua,  
mittat me in piscinam: dum  
venio enim ego, alias ante me  
descendit."

8. Dicit ei JESUS: "Surge,  
tolle grabatum tuum et am-  
bula."

9. Et statim sanus factus est  
homo ille, et sustulit grabatum  
suum, et ambulabat.

the water is troubled, to put  
me into the pond: for <sup>9</sup>whilst I  
am coming, another goeth down  
before me.

8. Jesus saith to him: Arise,  
take up thy bed, and <sup>9</sup>walk.

9. And <sup>10</sup>immediately the  
man was made whole: and  
he took up his bed, and walked.

Grave discussions are held amongst the learned concerning the miraculous pond which is mentioned here. A good many manuscripts omit the fourth verse; but the great majority retain it. The bulk of Catholic commentators, and the most respectable of German rationalists admit it as authentic.

There is no difficulty in admitting it from a Catholic point of view, except that only *the first* who got in was cured. Writers say that its effects were limited by God's will to such as showed promptitude and watchfulness for His coming. This seems a satisfactory explanation. But if there were no explanation at all, who is to prescribe rules to the Most High, either in His natural or phenomenal manifestations?

<sup>1</sup>*A festival day.*—There are many opinions about settling this particular feast; but, the most general and best supported is that it was the second Pasch of His public life.

<sup>2</sup>*Bethsaida.*—Many Greek versions have Bethesda. There are disquisitions in some works about its name and origin; but little is known either of one or the other.

<sup>3</sup>*A great multitude.*—This seemed to have been a new place and not generally known at the time as a curative.

<sup>4</sup>*Water was moved.*—These movements were peculiar, and at uncertain times.

<sup>5</sup>*Eight and thirty years.*—He was not all that time at the pool; but, all that time suffering from an ailment which the Evangelist does not mention, but which seems to have been paralysis.

<sup>6</sup>*Wilt thou be made whole?*—This is the first time we find our Lord offering to cure a person without being asked.

<sup>7</sup>*Sir, I have no man.*—This is why our Lord asked him.

<sup>8</sup>*Whilst I am coming.*—He did his best but was beaten.

<sup>9</sup>Walk.—This was just what the man was never able to do as we gather from the text.

<sup>10</sup>Immediately.—Our Lord's words always effect what they mean. This is the grand principle to be observed in interpreting any categorical proposition which He utters.

<b>Sanctuaries and Shrines :</b> 1st. Existed in the Old Law. 2nd. Exist now and have been. 3rd. Do not continue to have the same power always.	<b>Diligence.</b> 1st. God loves this. 2nd. Let us strive for Him. 3rd. If we are beaten He will recompense us.
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Erat autem sabbatum in die illo.

10. Dicebant ergo Judæi illi qui sanatus fuerat : " Sabbatum est : non licet tibi tollere grabatum tuum."

11. Respondit eis : " Qui me sanum fecit, ille mihi dixit : Tolle grabatum tuum et ambula."

12. Interrogaverunt ergo eum : " Quis est ille homo qui dixit tibi : Tolle grabatum tuum et ambula ? "

13. Is autem qui sanus fuerat effectus nesciebat quis esset : JESUS enim declinavit à turbâ constitutâ in loco.

14. Postea invenit eum JESUS in templo, et dixit illi : " Ecce sanus factus es : jàm noli pecare, ne deterius tibi aliquid contingat."

15. Abiit ille homo, et nuntiavit Judæis quia JESUS esset qui fecit eum sanum.

And it was the sabbath that day.

10. The Jews, therefore, said to him that was cured : It is the sabbath : 'it is not lawful for thee to take up thy bed.

11. He answered them : 'He that made me whole, he said to me : Take up thy bed and walk.'

12. They asked him, therefore : 'Who is that man that said to thee : Take up thy bed, and walk ?'

13. But he that was healed knew not who it was. For Jesus 'went aside from the multitude that was standing in the place.

14. Afterwards Jesus findeth him 'in the temple, and said to him : Behold thou art made whole : 'sin no more, lest some worse thing happen to thee.'

15. The man went his way, and told the Jews that it was Jesus that had made him whole.

**16.** Propterea persecabantur  
Iudei Iesum, quia haec faciebat  
in sabbato.

**17.** Iesus autem respondit eis:  
“Pater meus usque modò operatur,  
et ego operor.”

**16.** Thereupon the Jews<sup>9</sup> per-  
secuted Jesus, because he did  
these things on the sabbath.

**17.** But Jesus answered them:  
<sup>10</sup>My Father worketh until now;  
and I work.

The process by which Our Lord brought the Jews to the announcement of His Divinity is well described here by His beloved disciple. He volunteers to cure a poor man, on the Sabbath, and tells him to bundle up his carpet bed and walk away with it. Carrying loads was specially forbidden on the Sabbath (*Exodus xx. 8. Jeremiah xvii. 21*), and the Pharisees were astounded. This poor fellow did not know who it was that cured him, and he would not disobey Him.

Our Lord is found out, and called to account for the order. His answer is grand.

The Sabbath is made for men. My Father never rests, and neither do I. The spheres move in their courses, nature continues to produce her fruits, the rivers continue to flow, the tides do not cease to ebb and flow as usual, the sun rises and sets. If my Father or I rested all this would cease, and the world would come to chaos and confusion.

One day in the week is chosen to make you turn to God, not by idleness and sin, but by prayer and works of charity. Also lest the poor slaves might be worked to death.

<sup>1</sup>*The Sabbath.*—It was a great Sabbath, also the first day of the Pasch, corresponding with Holy Saturday now.

<sup>2</sup>*It is not lawful.*—They wanted to stop the man from his duty in order to lie down as if uncured, or leave his bed there to be stolen by some beggar or other.

<sup>3</sup>*He that made me whole.*—I don't know who he was, but I know he was a man of God, and I shall do what he told me.

<sup>4</sup>*Who is that man?*—They seem to have known very well. Instead of praising God for the cure of the poor man, they want to find an excuse for persecuting Jesus.

<sup>5</sup>*Went aside.*—He went away until the excitement should reach its height, and until the nimble man with his bed under his arm should have all the priests, Scribes and Pharisees in a tumult of indignation.

<sup>6</sup>*In the temple.*—The man went in to thank God for his cure.

<sup>7</sup>*Sin no more*.—This was the object of all Our Lord's cures and labours —to take away sin, and to prevent its committal.

<sup>8</sup>*Told the Jews*.—Not to injure Our Lord, but to have Him glorified and celebrated.

<sup>9</sup>*Persecuted*.—Our received Greek version has “tried to kill him,” which does not seem clearly to be an interpolation.

<sup>10</sup>*My Father worketh until now, and I work*.—This was the grand confession of His Divinity. This was never forgotten, and from this day forward His life was sought.

The poor man cured :

- 1st. Obeyed Our Lord.
- 2nd. Thanked God in the Temple.
- 3rd. Proclaimed his cure and its author.

The Pharisees :

- 1st. Stuck to the letter of the law.
- 2nd. Put it before charity.
- 3rd. Were scandalised and ended badly.

18. Propterea ergò magis quærebant eum Judæi interficere, quia non solum solvebat sabbatum, sed et patrem suum dicebat DEUM, æqualem se faciens DEO. Respondit itaque JESUS, et dixit eis :

19. “Amen, amen dico vobis, non potest Filius à se facere quidquam, nisi quod viderit Patrem facientem: quæcumque enim ille fecerit, hæc et Filius similiter facit.

20. “Pater enim diligit Filium, et omnia demonstrat ei quæ ipse facit, et majora his demonstrabit ei opera, ut vos miremini.

18. Hereupon, therefore, the Jews sought the more <sup>1</sup>to kill him, because he did not only break the sabbath, but also said that God was his Father, making himself <sup>2</sup>equal to God. Then Jesus answered, and said to them :

19. Amen, amen I say unto you : The Son cannot do anything <sup>3</sup>of himself, but what he seeth the Father do : for what things soever he doeth, these the Son also doeth <sup>4</sup>in like manner.

20. For the Father loveth the Son, and sheweth him all things <sup>5</sup>which himself doeth ; and greater works than these will he show him, that you may <sup>6</sup>wonder.

21. "Sicut enim Pater susci-tat mortuos et vivificat, sic et Filius quos vult vivificat.

22. "Neque enim Pater judi-cat quemquam, sed omne judi-cium dedit Filio,

23. "Ut omnes honorificant Filium sicut honorificant Pa-trem : qui non honorificat Filium non honorificat Patrem qui misit illum.

21. For as the Father raiseth up the 'dead, and giveth life ; so the Son also giveth life to whom he will.

22. For neither doth the Father judge any man : but hath committed all judgment <sup>to</sup> the Son :

23. That all men may honour the 'Son, as they honour the Father. He who honoureth not the Son, <sup>10</sup>honoureth not the Father who hath sent him.

As soon as the leading Scribes, Pharisees, and others find out the author of the miracle, and the apparent violation of the Sabbath, they call Him before them.

Here He stands arraigned, in His simple unpretending dress of a Galilean peasant, before these great exponents of the law with their solemn robes and broad phylacteries. They imagine they will wither Him.

With the grand mien, which He could assume, He repeats His equality with the Father. He shows it from the impossibility of one doing anything unknown to or unlike the other, a harmony of power and unity of love exist between them. The great functions which God alone could do—"I will do" he seems to say, "in such a manner that you shall be astounded, but not converted. I shall forgive sins, raise the dead to life (both these interpretations are given of verse 21) and shall sit in Judgment upon you and every member of the human race." These announcements fairly annihilated them.

<sup>1</sup>To Kill Him.—They had heard of His deeds in Galilee which John has not recorded. They begin to find an excuse.

<sup>2</sup>Equal to God.—This they understood better than the Arians, and this He confirmed by His wonderful discourse.

<sup>3</sup>Of Himself.—Not for want of power ; but because of the impossibility of separation. They are so much *one* that two can only be predicated of them relatively and personally.

<sup>4</sup>In like manner.—There is a figure here as if the Son learnt of his Father and became equal to Him in handicraft.

<sup>6</sup>*Which himself doeth.*—The knowledge of God is the existence of the Son and this knowledge common to both, make their *opera ad extra* common to the three persons of the Trinity, though attributable to one or other.

<sup>6</sup>*Wonder, but not believe.*—Pitiful wretches.

<sup>7</sup>*Dead . . . life.*—The sum of opinions on this verse is, that Our Lord means physical and moral resurrection, now and hereafter.

<sup>8</sup>*To the Son.*—Because the Son abased Himself, and He has His day in store when those who despise Him will see Him assert Himself, to their cost.

<sup>9</sup>*Son . . . Father.*—This is the beginning of the difference between the good and the bad.

<sup>10</sup>The denial of honour to the Son is the denial of honour to the Father, and therefore matter for eternal condemnation.

**Jesus is God :**

1st. He and the Father are one.

2nd. They are equal.

3rd. They do everything alike.

**Proofs of His Divinity :**

1st. His works, miracles ordinary.

2nd. Raise the dead.

3rd. Forgive sins.

4th. Judge the living and the dead.

24. "Amen, amen, dico vobis quia qui verbum meum audit, et credit ei qui misit me habet vitam æternam, et in judicium non venit, sed transiit à morte in vitam.

25. "Amen, amen dico vobis quia venit hora, et nunc est, quando mortui audient vocem Filii Dei, et qui audierint vivent.

26. "Sicut enim Pater habet vitam in semetipso, sic dedit

24. Amen, amen, I say unto you, he that heareth my word, and believeth him that sent me, hath everlasting life; and cometh not into judgment, but is passed from death to life.

25. Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

26. For as the Father hath life in himself, so he hath given

et Filio habere vitam in semetipso;

27. "Et potestatem dedit ei judicium facere, quia Filius Hominis est.

28. "Nolite mirare hoc, quia venit hora in quam omnes qui in monumentis sunt audient vocem Filii DEI,

29. "Et procedent qui bona fecerunt in resurrectionem vitae, qui verò mala egerunt in resurrectionem judicii.

30. "Non possum ego à meipso facere quidquam. Sicut audio judico, et judicium meum justum est, quia non quero voluntatem meam, sed voluntatem ejus qui misit me.

to the Son also to have life in himself;

27. And he hath given him authority to execute judgment because he is the "Son of man.

28. Wonder not at this: for the hour cometh, wherein all that are in the graves shall hear the voice of the 'Son of God.

29. And they that have done good, shall come forth unto the resurrection of <sup>the</sup> life; but they that hath done evil, unto the resurrection of <sup>the</sup> judgment.

30. I can do "nothing of myself. As I hear, so I judge: and my judgment is just: because I seek not "my own will, but the will of him that sent me.

In catechising rude people, who are incapable of learning much theology, and who may approach Sacraments, we try to make them know the essentials. These consist in five things: the Unity and Trinity of God, the Incarnation of Jesus Christ the Second Person, and the reward of the good as well as the punishment of the wicked.

These are put down in the text as the first portion of Christian doctrine for the Jews who were still standing around Our Lord. First: Believeth *Him* that sent *Me*, implies also the Third Person, afterwards to be revealed. "Life in Himself," shows the Unity. "The Son of God" and "Son of man," the Incarnation. The picture of the dead arising from centuries of decay to stand before Him and receive their sentences of eternal bliss or eternal woe, brings a picture of the truth, in which each is personally concerned, clearly before us.

<sup>1</sup>*Everlasting life*.—The five things here spoken of form the foundation. And if a poor ignorant body have these things alone and good disposition, they are saved—can receive Sacraments and go to Heaven after death.

<sup>2</sup>*Passed*.—This is a Hebraism, the *perfect* for the *future* tense. Commonly used by the prophets to show the certainty of the event foretold.

<sup>3</sup>*Dead shall hear*.—This is a *catachresis*. Dead things cannot hear but they grow into life by God's word, just as if they had heard.

The literal sense here seems to be those dead to grace, or sinners. They can hear without the figure.

<sup>4</sup>*Shall live*.—Whichsoever way this is taken we must cast the emphasis on *hear*—attentively, patiently, effectively—this would imply that sinners and not dead bodies were meant in this verse.

<sup>5</sup>*Life in Himself*.—*Existencia a se*, as the schoolmen put it. God.

<sup>6</sup>*Son of man*.—Because He became acquainted with our infirmities and weaknesses. We are judged by our peers.

<sup>7</sup>*Son of God*.—His voice proclaimed by the Angels : “Arise ye dead and come to judgment.” Only His word could raise them.

<sup>8</sup>*Life everlasting*.—This refers to the final judgment.

<sup>9</sup>*Judgment*.—What our Vulgate renders *judicium*, and the Rheims version *judgment*, ought really to be rendered *damnation*.

<sup>10</sup>*Nothing*.—We two, or we three are one, *actiones ad extra*.

<sup>11</sup>*My own will*.—In the Judgment I act not according to My human but My divine will ; and hence I must do justice although I feel it.

### Five necessary things.

1st. All Christians must know them.

2nd. All catechists should teach them.

3rd. Benedict XIV. believes that most are damned because of ignorance of them.

### Rudiments of Faith.

1st. Preachers do more good by teaching them than by brilliant discourses.

2nd. One can be brilliant here with the simplicity of S. John.

3rd. They are the one thing necessary.

31. “Si ergò testimonium perhibeo de me ipso testimonium meum non est verum.

32. “Alius est qui testimonium perhibet de me, et scio quia verum est testimonium quod perhibet de me.

31. If I bear witness of myself, my witness is <sup>1</sup>not true.

32. There is <sup>2</sup>another that beareth witness of me: and I know that the witness which he witnesseth of me is true.

33. "Vos misistis ad Joannem, et testimonium perhibuit veritati :

34. "Ego autem non ab homine testimonium accipio ; sed haec dico ut vos salvi sitis.

35. "Ille erat lucerna ardens et lucens. Vos autem voluistis ad horam exultare in luce ejus.

36. "Ego autem habeo testimonium majus Joanne. Opera enim quae dedit mihi Pater ut perficiam ea, ipsa opera quae ego facio, testimonium perhibent de me quia Pater misit me.

37. "Et qui misit me, Pater, ipse testimonium perhibuit de me : neque vocem ejus unquam audistis, neque speciem ejus vidistis ;

38. "Et verbum ejus non habetis in vobis manens, quia quem misit ille, huic vos non creditis.

33. You sent to John : and he gave testimony to the truth.

34. But I received not testimony from man : but I say these things that you may be saved.

35. He was a burning and a shining lamp. And you were willing for a time to rejoice in his light.

36. But I have a greater testimony than that of John. For the works which the Father hath given me to perfect ; the works themselves, which I do, give testimony of me, that the Father hath sent me.

37. And the Father himself, who hath sent me, hath given testimony of me : neither have you heard his voice at any time, nor seen his shape.

38. And you have not his word abiding in you : for whom he hath sent, him you believe not.

Our Lord now makes a change in His discourse. "What you have just said to us may be all very true or very false, a man does not testify of himself; but where are your proofs or evidences?" the Jews were saying interiorly, although no one durst speak out.

"That you may be saved," Our Lord subjoins, "I shall allow that my bearing witness of myself does not deserve belief from you at once—though I know myself it is true—but requires to be substantiated."

He proceeds then by a process of proof. The Father bore testimony of Him at the Baptism in the Jordan, and also by the patriarchs and prophets in the Old Testament. John, whom

they once thought the Messias, bore testimony of Him, and now if they want any more let them look at His works.

Take the miracles He has performed. See the difference between them and all others recorded. Other miracles were done by holy men through the power of God, Jesus did His by His own power and authority, and only God could do them in that manner.

<sup>1</sup>*Not true.*—Not true to you so as to extort your consent to believe in it.

<sup>2</sup>*Another.*—This is God the Father, or perhaps the Holy Ghost.

<sup>3</sup>*John.*—John gave ample testimony, as had been detailed in the first and third chapters of this Gospel.

<sup>4</sup>*From man.*—It is beneath the dignity of Our Lord and His mission to admit testimony from a human source, merely as such. Heaven must bear witness as He came from earth, and the things thereon must bear witness by His Divine touch. This was done upon every element, winds, water, earth, and all manner of diseases. The grave felt His power, yawned, and gave up its contents alive.

<sup>5</sup>*Lamp.*—His light was borrowed, not *a se*, yet ye basked in it until ye put it out.

<sup>6</sup>*Greater than John.*—The works.

<sup>7</sup>*Which I do.*—These have an inanimate voice more powerful than any human sound.

<sup>8</sup>*Father himself.*—This has reference to the baptism.

<sup>9</sup>*Neither have you heard.*—This is a concession to them, although they must have heard of the portent shortly after it occurred. It was now a year and a half ago.

<sup>10</sup>*His word.*—This is the Scripture's testimony, as the next verse shows. The second part of this verse seems obscure; but the plain meaning is, if you once believed in Me you would soon see the meaning of the Scriptures.

#### Proving truths:

- 1st. Prove them for our own instruction.
- 2nd. For the satisfaction of others.
- 3rd. To justify the ways of God to men.

#### Belief:

- 1st. Is given to dreams and fortune tellers.
- 2nd. To fanatical preachers and false teachers.
- 3rd. Not to Christ speaking by His Church.

39. "Scrutamini Scripturas, quia vos putatis in ipsis vitam æternam habere: et illæ sunt quæ testimonium perhibent de me.

40. "Et non vultis venire ad me ut vitam habeatis.

41. "Claritatem ab hominibus non accipio.

42. "Sed cognovi vos, quia dilectionem Dei non habetis in vobis.

43. "Et veni in nomine Patris mei, et non accipitis me: si alius venerit in nomine suo, illum accipietis.

44. "Quomodo vos potestis credere, qui gloriam ab invicem accipitis, et gloriam quæ à solo Deo est non quæritis?

45. "Nolite putare quia ego accusaturus sim vos apud Patrem: est qui accusat vos, Moyses, in quo vos speratis.

46. "Si enim crederetis Moysi, crederetis forsitan et mihi: de me enim ille scripsit.

47. "Si autem illius litteris non creditis, quomodo, verbis meis credetis?"

39. "Search the Scriptures: for you think in them to have life everlasting: and the same are they that give testimony of me.

40. And you will not come to me, that you may have life.

41. I receive not glory from men.

42. But I know you, that you have not the love of God in you.

43. I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive.

44. How can you believe, who receive glory one from another; and the glory which is from God alone, you do not seek?

45. Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust.

46. For if you did believe Moses, you would, perhaps, believe me also: for he wrote of me.

47. But if you do not believe his writings, how will you believe my words?

Jesus confronting all the Doctors of the Law who had arraigned Him, points out the use and abuse of reading the Holy Scriptures. They contain precious gems of truth, but not every man can find them.

To read Scripture by one's own light is to tempt God. The key of knowledge is not given to everyone. We see throughout

these Gospels how hard it was for the hearers of Our Lord to understand Him, and how many things patient students (with the accumulated wisdom and learning of nineteen centuries), fail still to make out.

The consequence of reading Scriptures by yourself is what our Lord points out. "If another shall come in his own name, him you will receive." Luther, Calvin, and the Reformers came in their own names and were received, and the Church which teaches as the organ of Jesus Christ was rejected.

But a modern Catholic writer may say: *If heretics did not believe the Church, neither will they believe my words.*

<sup>1</sup>*Search the Scriptures.*—This is generally now understood to be the indicative and not the imperative mood. The Greek and Latin bear both tenses.

<sup>2</sup>*You think.*—Some consider these words ironical. They may be taken in their direct meaning without difficulty.

<sup>3</sup>*They.*—The Scriptures.

<sup>4</sup>*Come to me.*—He told them He had life in Himself, which He could give them but they would not have it.

<sup>5</sup>*From men.*—He was not concerned about what men thought of Him, as were His listeners the Pharisees, who seemed to live only on public opinion.

<sup>6</sup>*The love of God.*—Their pretended zeal for the Sabbath and the Law was really a development of their spite against Our Lord.

<sup>7</sup>*In the name of My Father.*—A man comes with authority and you will not receive him; a man comes without, and you will. Then you ask for proofs, and when you get them you become worse. How very like modern heretics!

<sup>8</sup>*One from another.*—The pastor from the flock, and *vice versa*.

<sup>9</sup>*God alone.*—Disinterestedness is very rare, even nowadays.

<sup>10</sup>*Accuse you.*—There is no need of my accusing you. Indeed I excuse you to Him as much as I can. He did on the Cross.

<sup>11</sup>*Moses.*—The books of Moses were received even by the Sadducees.

<sup>12</sup>*He wrote of me.*—In Genesis xlix. 10, Deuteronomy xviii. 15, and elsewhere. All through by figures and shadows.

<sup>13</sup>*How will you believe my words?*—*An argumentum ad hominem*, which implies that they did not believe even in Moses.

## Scriptures to be read :

- 1st. With great reverence.
- 2nd. With the light of knowledge.
- 3rd. With the help of grace.
- 4th. With a pure intention.

## Scriptures abused :

- 1st. When figures are taken for realities.
  - 2nd. Sense strained to suit a prejudice.
  - 3rd. When wilfully mistranslated.
  - 4th. When applied to defending sin or error.
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## CHAPTER VI.

*Christ feeds five thousand with five loaves: he walks upon the sea; and discourses of the bread of life.*

1. Post hæc, abiit JESUS trans mare Galilææ, quod est Tiberiadis.

2. Et sequebatur eum multitudine magna, quia videbant signa quæ faciebat super his qui infirmabantur.

3. Subiit ergo in montem Jesus, et ibi sedebat cum discipulis suis.

4. Erat autem proximum pascha, dies festus Iudæorum.

5. Cùm sublevasset ergo oculos Jesus, et vidisset quia multitudine maxima venit ad eum, dixit ad Philippum: "Unde ememus panes ut manducent hi?"

6. Hoc autem dicebat tentans eum: ipse enim sciebat quid esset facturus.

7. Respondit ei Philippus: "Ducentorum denariorum panes non sufficient eis ut unusquisque modicum quid accipiat."

8. Dicit ei unus ex discipulis ejus, Andreas frater Simonis Petri:

1. After this Jesus went over the 'sea of Galilee, which is that of Tiberias:

2. And a great multitude followed him, because they saw the miracles which he did on them that were infirm.

3. And Jesus went up into a 'mountain, and there he sat with his disciples.

4. Now 'the pasch, the festival day of the Jews, was near at hand.

5. When Jesus, therefore, had lifted up his eyes, and seen that a very great multitude cometh to him, he said to "Philip: Whence shall we buy bread, that these may eat ?

6. And this he said 'to try him: for he himself knew what he would do.

7. Philip answered him: "Two hundred pennyworth of bread is not sufficient for them, that every one may take a little.

8. One of his disciples, "Andrew, the brother of Simon Peter, saith to him :

9. "Est puer unus hic qui habet quinque panes hordeaceos et duos pisces: sed haec quid sunt inter tantos?"

10. Dicit ergo JESUS: "Faciite homines discubere." Erat autem foenum multum in loco. Discubuerunt ergo viri, numero quasi quinque millia.

9. There is a boy here that hath five barley loaves and two fishes; but what are these among so many?

10. Then Jesus said: Make the men sit down. Now there was <sup>10</sup>much grass in the place. So the men sat down, in number about five thousand.

Nearly a year hath elapsed since Our Lord uttered the words which conclude Chapter iv. He had gone down again to Galilee, had called His twelve Apostles, preached the Sermon on the Mount, had sent the Twelve out on their apprenticeship, had performed numberless miracles and spoken in various synagogues.

John had been put to death, the rage of the Pharisees was every day increasing. Our Lord had a grand revelation to make to them, a grand promise which was one day to be fulfilled. He prepared them for the trial of their faith by two stupendous miracles, and when the events narrated in this most important chapter had taken place He goes again to Jerusalem for another Pasch.

<sup>1</sup>*Sea of Galilee*.—It was called Tiberias after Herod had built a semi-pagan city, to which he gave the name of Tiberias in compliment to his imperial master.

<sup>2</sup>*Followed Him*.—Our Lord and His Apostles crossed by boat and the multitude went round by land, as we see in the Fourteenth chapter of S. Matthew.

<sup>3</sup>*Mountain*.—He passed over the sloping grassy declivity in order to get among the hard and barren rocks.

<sup>4</sup>*The Pasch*.—The third Pasch which Our Lord attended since the beginning of His ministry.

#### MULTIPLICATION OF THE LOAVES.

This miracle is related by all the four Evangelists. John tells more of the minute particulars and yet his account would not be complete without the other narratives. He generally omits what the others give, he is now preparing to give what they omitted.

<sup>5</sup>*Philip*.—John alone mentions him. Some say he was the simplest of the Apostles and brother to Nathaniel, who had no guile.

<sup>6</sup>*To try him*.—To see what Philip would say.

<sup>7</sup>*Two hundred pennyworth*.—About £7. 10s. of our money. It would be very little for ten or twelve thousand mouths.

<sup>8</sup>*Andrew*.—The name again. S. John was of course, present, and these small touches make us feel present also.

<sup>9</sup>*What are these?*—He seems to despair.

<sup>10</sup>*Much grass*.—This is another small remark of S. John's.

#### Solitude :

1st. Jesus loves it for Himself.

2nd. Calls His Apostles into it.

3rd. They prepare there for the crowds.

#### Multitude :

1st. Enchanted with our Lord.

2nd. People on their way to the Pasch heard of Him and joined the others.

3rd. Thought not of their own wants.

#### Gospel narratives :

1st. Their variations show their independence.

2nd. Servile copying was unknown in their time.

3rd. How wonderful the four accounts agree.

#### Picture of crowd :

1st. They were in companies.

2nd. Various colours (mark from Peter's account).

3rd. Apostles going round with baskets.

11. Accepit ergo JESUS panes, et, cum gratias egisset, distribuit discubentibus; similiter ex piscibus, quantum volebant.

12. Ut autem impleti sunt, dixit discipulis suis: "Colligite quae superaverunt fragmenta, ne pereant."

13. Collegerunt ergo, et impleverunt duodecim cophinos

11. And Jesus took the loaves: and when he had given thanks, he distributed to them that were set down; in like manner also of the fishes, as much as they would.

12. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost.

13. So they gathered them up, and filled twelve baskets

fragmentorum, ex quinque pani-  
bus hordeaceis, quæ superfue-  
runt his qui manducaverant.

14. Illi ergo homines, cum  
vidissent quod Jesus fecerat  
signum, dicebant: "Quia hic  
est verè propheta qui venturus  
est in mundum."

15. Jesus ergo, cum cognos-  
isset quia venturi essent ut  
raperent eum et facerent eum  
regem, fugit iterum in montem  
ipse solus.

Hitherto we have followed the footsteps of Our Lord and watched His receptions, from the attempt to murder Him in Nazareth, to the attempt to make Him King on the borders of the Lake of Gennesereth.

The raising of the dead, the curing of the sick, the banishing of hundreds out of the Temple with a piece of whipcord, the grand mien and sublime words with which He confronted the Sanhedrim. Yet none of these wonders made the people gather to Him *en masse* and ask Him to be their King. A great prophet they knew Him to be, but little more.

The Jewish notion of the Messiah (which prevailed even among the Apostles until the Day of Pentecost, the Ascension at least) was that he would be a temporal sovereign who would shake off the yoke of the Romans, restore the Kingdom to Israel, and bring plenty and prosperity in their midst. The days of Solomon were to come again and this Kingdom was to extend.

The miraculous feeding was the first substantial proof—befitting their minds—which they had of His power, and the miracle convinced them of His goodness.

<sup>1</sup>*Given thanks.*—Looked up to heaven and blessed them.

<sup>2</sup>*Distributed.*—Our Lord gave the pieces to the Apostles, and these carried them round in baskets and gave them to the people. A question is sometimes raised whether the loaves were multiplied in Our Lord's hands, or those of the Apostles. It would seem as if each piece grew according as it was given from one to another.

<sup>3</sup>*They were filled.*—He took good care to wait until everyone had eaten enough.

<sup>4</sup>*Be lost.*—Nothing that God gives us for our sustenance should be allowed to waste. How many poor people could be well fed from what is wasted in the kitchens of the rich !

<sup>5</sup>*Barley loaves.*—Only this Evangelist tells us what material the loaves were made of.

<sup>6</sup>*Those men.*—The five thousand believed at once that a great man was in the midst of them.

<sup>7</sup>*This is the Shiloh.*—He that is to come. The great one about whom all our teachers teach, and whom all our people expect.

<sup>8</sup>*Take Him by force and make him King.*—This was in their minds and He knew it. He anticipates the matter, by sending the Apostles across to Capharnaum in a boat, dismissing the people, and going up to the mountain Himself.

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**Alms :**

1st. Bless those who receive and give.

2nd. Make the poor believe and love.

3rd. The thanks of the poor are genuine.

**Dignities :**

1st. Our Lord flies from them.

2nd. Seeks the Cross and Passion.

3rd. Gets them by humiliation.

16. Ut autem serò factum est, descenderunt discipuli ejus ad mare.

17. Et, cùm ascéndissent návim, venerunt trans mare in Capharnaum. Et tenebræ jàm factæ erant, et non venerat ad eos JESUS.

18. Mare autem, vento magno flante, exsurgebat.

16. And <sup>1</sup>when evening was come, his disciples went down to the sea.

17. And when they had entered into a ship, they <sup>2</sup>went over the sea to Capharnaum : and it was now dark, and Jesus was not come to them.

18. And the sea arose, by reason of <sup>3</sup>a great wind that blew.

19. Cum remigassent ergo quasi stadia vigintiquinque aut tringinta, vident JESUM ambularem supra mare, et proximum navi fieri; et timuerunt.

20. Ille autem dicit eis: "Ego sum: nolite timere."

21. Voluerunt ergo accipere eum in navim, et statim navis fuit ad terram in quam ibant.

19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing near to the ship: and they were afraid.

20. But he said to them: "It is I: be not afraid."

21. They were willing, therefore, to take him into the ship: and presently the ship was at the land, to which they were going.

The disciples did as Jesus bid them. He told them to go to Bethsaida, but the storm arose from the north and drove them out into the lake. They were obliged then to do without the sails (if they had any), and row to a port further on.

Just then, when about three miles from the shore—and it was now three o'clock in the morning—they see a figure walking upon the crest of a wave, which seems as if it would bury them in the waters. The spectre is approaching and they become alarmed. At length they hear the words, *It is I: be not afraid*, in the gentle, calm, well-known voice of their Master.

S. John omits the episode of Peter's walking at His bidding. This grand miracle was concluded by another.

<sup>1</sup>*When evening was come.*—The simple repast upon the miraculous food did not last long, for twilights are of short duration in Palestine.

<sup>2</sup>*Went over.*—They intended to have gone to Bethsaida, but the storm drove them out of their course.

<sup>3</sup>*A great wind.*—They were accustomed to storms on the lake, having been fishermen themselves, so that when they say *a great wind* it must have been something like a hurricane.

<sup>4</sup>*Walking.*—He was calmly making his steps in his flowing robe upon the crest of the wave, just as He would upon the pavement of the Temple on a calm balmy day.

<sup>5</sup>*Afraid.*—The other Evangelist tells us it was because they took Him for a spectre.

<sup>6</sup>*It is I: be not afraid.*—Words often uttered to the troubled soul in the midst of tempests and temptations, since they were first spoken.

<sup>7</sup>*Willing*.—S. Mark tells us they did take Him in, and as soon as they did they found themselves at the end of their journey.

<sup>8</sup>*The land*.—They must have made about ten miles in one instant. This small wonder is dwarfed by the other.

Storms :

- 1st. Come by God's design.
- 2nd. He lets them proceed far for our good.
- 3rd. He is always near us in them.

Venture :

- 1st. With His permission.
- 2nd. Eyes fixed on Him, not on the danger.
- 3rd. Lord, save us in time !

22. Alterā die, turba, quæ stabat trans mare, vidit quia navicula alia non erat ibi nisi una, et quia non introisset cum discipulis suis JESUS in navim, sed soli discipuli ejus abiissent.

23. Aliæ verò supervenerunt naves, à Tiberiade, juxtà locum ubi manducaverant panem, gratias agente Domino.

24. Cum ergò vidisset turba quia Jesus non esset ibi neque discipuli ejus, ascenderunt in naviculas et venerunt Capharnaum, quærentes JESUM.

25. Et cùm invenissent eum trans mare, dixerunt ei : "Rabbi, quandò huc venisti ?"

22. <sup>1</sup>The next day, the multitude, that stood on the other side of the sea, saw that there was no other ship there but <sup>2</sup>one, and that Jesus had not entered into the ship with his disciples, but that his <sup>3</sup>disciples only had gone away :

23. But other ships came in from <sup>4</sup>Tiberias, near to the place where they had eaten the bread, the Lord <sup>5</sup>giving thanks.

24. When the people, therefore, saw that Jesus was not there, nor his disciples, they <sup>6</sup>took shipping, and came to Capharnaum, <sup>7</sup>seeking for Jesus.

25. And when they had found him on the other side of the sea, they said to him : "Rabbi, when camest thou hither ?"

The wonder-stricken multitude had not yet matured their thoughts of making Jesus their king. Many of them took shelter as best they might during the stormy night, and many more went

on towards their homes or lodgings in Capharnaum. They saw the disciples embark in the beginning of the night and saw Our Lord going up to the mountain. The one solitary ship was gone, and they thought that Jesus was still to be found on their side of the lake.

Ships came from Tiberias, where stray members of the crowd spread the report of the miraculous multiplication of bread. Their occupants wanted to see Our Lord. All conferred upon the matter and some traveller told them that He was already in Capharnaum.

Forthwith they all set out for the last-named place ; as many as could by water, and the rest by the shore. Hence their question when they found Him in Capharnaum : " Rabbi, when camest thou hither ? "

<sup>1</sup>*The next day*.—This was on the morrow after the multiplication. They must have been nearly famished under the shelter of the rocks on that stormy night.

<sup>2</sup>*One*.—There was not another boat on that shore, but the one the Apostles took.

<sup>3</sup>*How well everything was arranged for the walking on the water !* There was but the one boat. Our Lord met them in a place where Peter was nearly being drowned. They take Him into the boat—then come to shore miraculously.

<sup>3</sup>*Disciples only*.—They were witnesses that He had no possible mode of conveying—except through them and round the lake on foot or over the waves.

<sup>4</sup>*Tiberias*.—This town was to the south of the place of the miracle on the eastern side of the lake. Our Lord and His Apostles were now on the west side in Capharnaum.

<sup>5</sup>*Giving thanks*.—The same as by His blessing.

<sup>6</sup>*Took shipping*.—As many of them as could ; because it would take more ships than Tiberias could afford to carry ten or twelve thousand people.

<sup>7</sup>*Seeking for Jesus*.—The crowd was undoubtedly increased by stray pilgrims on the way round, amongst whom His name was mentioned with wonder.

<sup>8</sup>*Rabbi*.—They could not find out how He came. When they did, how much must they be astonished.

Avoid the crowd.

1st. They will seek you.

2nd. They will follow you.

3rd. They will appreciate you  
the more.

Finding Jesus.

1st. Seek Him diligently.

2nd. Inquire till you know  
where He is.

3rd. Seek Him for your soul's  
sake.

26. Respondit eis JESUS et dixit : "Amen, amen dico vobis quæritis me non quia vidistis signa, sed quia manducástis ex panibus et saturati estis.

27. "Operamini non cibum qui perit, sed qui permanet in vitam æternam, quem Filius Hominis dabit vobis. Hunc enim Pater signavit Deus."

28. Dixerunt ergò ad eum : "Quid faciemus ut operemur opera DEI ?"

29. Respondit JESUS et dixit eis : "Hoc est opus DEI, ut credatis in eum quem misit ille."

26. Jesus answered them, and said : Amen, amen I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled.

27. Labour not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of man will give you : for him hath God the Father sealed.

28. They said, therefore, to him : What shall we do, that we may work the works of God ?

29. Jesus answered, and said to them : This is the work of God, that you believe in him whom he hath sent.

The great miracles which Our Lord had performed had excited the wonder of all who heard Him and saw Him. Never, perhaps, in the course of His ministry, had the veneration and imperfect faith of His hearers reached so high a pitch. It was all the preparation for a new and grand revelation. A something that would try their faith and allegiance, high as these had become ; and he must approach it gradually.

Catholic theologians are divided as to whether His discourse from verse 27 to verse 48 have reference to the Eucharist. Many very worthy men are for the negative, and many more are for the positive. Beginning with S. Cyril and following commentators on Scripture down to the latest we have seen published, we

are of opinion that Our Lord speaks about the Eucharist from the very first verse here (26) even unto verse 68 inclusive.

To understand the reason of this rather singular opinion, let us take in the scope of the whole chapter. There is something great and something new to come. His doctrine and His faith forsooth! He has given these already, time after time, and confirmed them all by miracles. There is something new they have not heard of yet, which He promises to give them.

Rising from the natural food supernaturally given, He comes to a supernatural food supernaturally given. He Himself in His Incarnation was the food of the soul which the Father sent into this world and sealed. His sacred Humanity, rather than His Divinity (but not without it), was the great model of the human race. He had become united to mankind in one individual, in order to make that individual immortal, He would now invent a mode whereby He could be united to everyone who was properly prepared to receive Him.

Step by step He brings them to the great announcement. He is interrupted—He answers questions—He proceeds; but the grand climax comes at length, and many walk away from Him.

In verse 27 He speaks of a *bread that endureth for ever . . . which the Son of man will give.*

In verse 35 He says: *I am the bread of life.*

In verse 48 He says: *I am the bread of life.*

In verse 51: *I am the living bread.*

In verse 52: The bread which *I shall give* (27) is my flesh, for the life of the world.

In verse 55: He that eateth . . . hath life everlasting. To the end the same thing continues.

Now we see no distinction whatever between Our Lord lecturing the people in Capharnaum, and Our Lord in the Blessed Sacrament of the Eucharist. Both then and now, as a living man speaking, and as hidden under the Sacramental veils, He can do no good to those who have not faith in Him, and who do not believe in His word.

He became incarnate to bring life into the world, He became hidden under the species of bread and wine in order to continue that life until it become consummated in life everlasting.

With this key the whole chapter becomes at once intelligible. Nor is it amiss to observe that verse 71, in which He alludes to

the first who would profane this sacrament, He confirms the opinion which now generally prevails that the whole chapter has reference to the promise of the Blessed Eucharist.

One thing more. S. John passes by the institution of the Blessed Sacrament, and does not give us the words of consecration, like the other Evangelists.

Beautiful trait in the Beloved Disciple. “I told you Jesus promised to give us His Body and Blood for our food and drink, I am sure you would not expect me to descend so far as to tell you He kept His word. This I did not deem necessary or worthy of Him or His Evangelist.” This would seem to be the mind of the Saint, and the answer we should receive did we ask him the reason of the omission.

<sup>1</sup>*Answered.*—He did not tell them how He came there, which was the question they asked Him. S. John uses *answered* in the Hebrew idiom. *He began to speak.*

<sup>2</sup>*Eat of the loaves.*—They were a selfish and consequently a self-seeking people. Our Lord knew their minds, and placed their thoughts before them.

<sup>3</sup>*Meat which perisheth.*—As He rose, with the Samaritan woman, from the water of the well to the water of celestial comfort, so does He rise here, from material food to the food of everlasting life.

<sup>4</sup>*Which endureth.*—This means Himself incarnate and the fruits thereof culminating in the Eucharist.

<sup>5</sup>*Will give you.*—This is something which He has not given yet, but is preparing them for by degrees.

<sup>6</sup>*Sealed.*—This is generally said to be the Incarnation as regards the sacred Humanity—some confine it to the manifestations of the same.

<sup>7</sup>*What works shall we do?*—A lazy life fed upon bread from heaven seems to them the only thing Our Lord is reproving. They ask for the practical work.

<sup>8</sup>*Believe in Him.*—This is the work just now before them. If they believe in Him, in His Incarnation, and His mission; if they only do this, and then believe what He tells them and follow it, their way is prepared for heaven.

## Material things :

- 1st. Should raise our minds to spiritual.  
 2nd. God is the giver of both.  
 3rd. Let us give if we have received.

## Preparation for faith :

- 1st. By showing the works of God.  
 2nd. By explaining them.  
 3rd. By showing its necessity.
- 

30. Dixerunt ergo ei: "Quod ergo tu facis signum ut videamus et credamus tibi ? quid operaris ?

31. "Patres nostri mandaverunt manna in deserto, sicut scriptum est: *Panem de cælo dedit eis manducare.*"

32. Dixit ergo eis JESUS: "Amen, amen dico vobis, non Moyses dedit vobis panem de cælo, sed Pater meus dat vobis panem de cælo verum."

33. "Panis enim Dei est qui de cælo descendit, et dat vitam mundo."

34. Dixerunt ergo ad eum: "Domine, semper da nobis panem hunc."

35. Dixit autem eis JESUS: "Ego sum panis vitæ: qui venit ad me, non esuriet: et qui credit in me, non sitiet unquam."

30. They said, therefore, to him: 'What sign then dost thou show, that we may see, and may believe thee ? 'what dost thou work ?

31. Our fathers did eat manna in the desert; as it is written : 'He gave them bread from heaven to eat.'

32. Then Jesus said to them: Amen, amen I say to you : Moses gave you 'not bread from heaven; but my Father giveth you the true bread from heaven.'

33. For the bread of God is that which cometh down from heaven, and giveth life to the world.

34. Then they said to him: Lord, 'give us always this bread,

35. And Jesus said to them: 'I am the bread of life: 'he that cometh to me shall not hunger: and he that believeth in me shall never thirst.'

The revelation is advancing. They ask for a sign to confirm what He had already said. The sign of the multiplication of loaves had been outdone by Moses, who gave manna (from Heaven), enough to feed over half-a-million of people, for forty years.

Those who consider that these people, having tasted the beautiful bread which Jesus gave them the day before on the hill-side, longed to press Him to give them a continuous supply of it and thus make their lives happy in comfort and idleness, have some foundation for their opinion. Their ideas of life were confined to the mortal life and seldom touched upon the immortal. Jewish teaching of old was material, and when we see how material Christians are who have been instructed about eternal life from their childhood, we need not be so much surprised at the low notions of the Jews of Capharnaum.

However, they have risen from the mere eating process to remember some eaten thing that came from Heaven.

Our Lord starts from this at once to try and raise their minds to His new revelation. Moses' bread was not from Heaven, except as we say *volucres cæli*, but from the air. It had another property: that it fed only the bodies. What would you think of a bread that comes not from the air merely, but from the bosom of the Eternal Father, and feeds not the body but the soul?

Here Our Lord puts before them the Incarnation again, with a view of preparing them for the Great Sacrament.

The parallel is this: You see Me like an ordinary man, walking about, eating, drinking and speaking to you, and you do not know that I make your corn grow, see after your welfare and reach My care over the whole world. Moreover, I do all this and this extra work of preaching in order to make your souls rise from these things. Think of eternal life and prepare yourselves for it.

Similarly a Sacrament will be given, of which I now only give you hints, in which there will be real eating and drinking of the most stupendous kind, when all this will be done by a seeming creature more despicable and helpless than am I now who address you.

The difficulty of raising the minds of the Jews thus far was very great. A material thing to produce spiritual effects far beyond its scope and nature was a thing unknown to them. The prodigies which Our Lord performed were in some measure terminating in material improvements: a sick man got well, water became wine, a small quantity of bread became great, and so on.

A new thing is started before them now, a thing which philosophers can scarcely reach. Material things, even insignificant, can

by the virtue imparted to them, by Me and My Father who is in Heaven, reach even to the soul, purify it and beautify so much that the effects outshine even Angelic splendour, and last for eternity.

This is true of all the Sacraments which I institute, but more especially of the One Great Sacrament, which is to be a compendium of all My wonderful works and be a Sacrifice as well as a Sacrament, joining earth to Heaven and the children of men to Me unto the end of time, aye, into eternity.

From verse 35 to 51 He tells them He will give Himself.

From 51 to 59 the manner in which He shall be given.

At the Last Supper the real Sacrament is given for the first time.

<sup>1</sup>*What sign.*—These seem to be a different people from those who were fed, and said :—“*This is of a truth the prophet that is to come into the world.*” —verse 14.

<sup>2</sup>*What dost Thou work?*—They are rather insolent, as much as to say: “Oh ! that was a small affair we have just heard about. See what Moses did !

<sup>3</sup>*He gave them bread.*—These must be Scribes or Doctors of the Law, for they quote the Psalms.

<sup>4</sup>*Not bread from heaven.*—It was bread from the air, supernatural in its origin, but intended for natural purposes to feed the body. My bread is quite the reverse of that.

<sup>5</sup>*True bread.*—I am bread which can support body and soul, and the bread which I shall give can do the same if need be.

<sup>6</sup>*Life to the world.*—This life of the world John is fond of putting forward when opportunity offers.

<sup>7</sup>*Give us always this bread.*—They have not risen one single palm from the level on which Our Lord found them. They are still *cogitantes de ventre*.

<sup>8</sup>*I am the bread of life.*—There is the declaration which He was coming to, and now it is proclaimed.

<sup>9</sup>*He that cometh to Me.*—This is a parallelism intended to explain that he shall never want spiritual food. We need never be hungry or thirsty if bread and wine are within reach of us, so in spiritual things especially when we pass to heaven.

## IN THE EUCHARIST

He cometh down :

1st. The Greek is καταβαίνων, always descending on the altar.

2nd. Coming down to every sort of person.

3rd. Coming down to insults and sacrileges.

He raiseth us up :

1st. To a union with Himself.

2nd. To strength in our spiritual combats.

3rd. To life everlasting.

36. "Sed dixi vobis, quia et vidistis me, et non creditis.

37. "Omne quod dat mihi Pater ad me veniet, et eum qui venit ad me non ejiciam foras :

38. "Quia descendи de cœlo non ut faciam voluntatem meam, sed voluntatem ejus qui misit me.

39. "Hæc est autem voluntas ejus qui misit me Patris, ut omne quod dedit mihi non perdam ex eo, sed resuscitem illud in novissimo die.

40. "Hæc est autem voluntas Patris mei qui misit me, ut omnis qui videt Filium et credit in eum habeat vitam æternam ; et ego resuscitabo eum in novissimo die."

41. Murmurabant ergo Judæi de illo quia dixisset : "Ego sum panis vivus qui de cœlo descendidi."

36. But I said to you, That you also have seen me, and you believe not.

37. All that the Father giveth me shall come to me : and him that cometh to me I will not cast out :

38. Because I came down from heaven, 'not to do my own will, but the will of him that sent me.

39. Now this is the will of him that sent me, the Father : that all that he hath given me I lose not thereof, but raise it up again at the last day.

40. And this is the will of my Father who sent me : that every one who seeth the Son, and believeth in him, may have everlasting life ; and I will raise him up at the last day.

41. The Jews then murmured at him, because he had said : I am the living bread which came down from heaven.

Our Lord meets a seething objection here. There are many there who will not believe Him at all, many who will and then

go away, others who will continue till near the end and then fall off, and others who will persevere.

This assembly embraces all these classes and the question comes into the minds of the most learned among them : Why does this man lose his time talking to us, since he knows very well we do not mind one word he says ?

This brings Our Lord, in answering their thoughts, to give a brief instruction on the theory of Predestination—not predestination to glory—but to faith and grace.

The Father, in His heavenly wisdom, gives the Son many, picks them out and it is His business to see that none of them be lost. He gives Him many who believe in Him and follow Him, and as He does His Father's will He must try and raise them up on the last day.

All who enter the Church and all who enter the Sanctuary are distinguished from those they left behind them by special calls and privileges, The people in the Synagogue of Capharnaum, on that day were a *microcosm* so to speak.

Jesus Christ offers His doctrine and His grace to every one of them. He rejects no one and refuses no one, all get the call. Some refuse it altogether, some accept it for a time, some for nearly a lifetime, and some for ever. Some will fall away and come back again.

Now, what is it that makes them come ? It is their correspondence with His grace. How is this correspondence procured ? By God's aid and their non-resistance.

When they have once accepted grace and come into His Church it is His business to give them spiritual food. I shall give you the very best that can be—not a material food, but a bread which came down from heaven—nothing less than myself in the Sacrament of the Eucharist.

If the belief in this sacrament does not exist I can do nothing ; if it does I shall do everything I can to see that whosoever partakes thereof shall live for ever. As far as I am concerned he will; but if he throws away the food I give him, whom has he to blame if he die of spiritual starvation ?

The Pharisees, or whatsoever clever men were questioning Him, understood perfectly that this was the drift of His discourse on Predestination.

It had two edges upon it. It made a distinction between the

children of Abraham and the children of faith. Faith was before Abraham now, and consequently many of his children would be rejected. Those who came into the Church would eat of the choice heavenly viands prepared for them, whilst those who remained outside would perish miserably.

Only one thing remained in their minds. It was too revolting, too much to listen to—intolerable, in fact. And “*the Jews then murmured at Him, because He had said: I am the living bread which came down from heaven.*”

This was the stumbling-block of the Jews, and made the first heretics. It is still the stumbling-block of many outside the Church, and the abuse of the boon conferred upon the human race at the Last Supper has been the stumbling-block of the children of the Church, from the fall of Judas even unto our own time.

The truth is asserted again, even from the mouths of those who may refuse to accept it. “*I am the living bread which came down from heaven.*”

<sup>1</sup>*I said to you.*—S. John does not say when; but S. John does not recall all the words Our Lord spoke. The other Evangelists give their share.

<sup>2</sup>*Giveth me.*—S. Paul says: “He chose us in Him (Christ) before the foundation of the world, that we should be holy and unspotted in His sight in charity.” (Ephesians i. 4).

<sup>3</sup>*I will not cast out.*—This is a figure for saying I shall cherish him and nourish him with this precious bread.

<sup>4</sup>*Not to do my own will.*—Although as man His will may be different, on this point it is not, and He gives two syllogisms here to prove it.

<sup>5</sup>*I lose not thereof.*—The great aim of His mission was to get souls; of His Sacraments, was to keep them. For this especially is the Eucharist intended.

<sup>6</sup>*Seeth.*—The Greek word signifies considering or contemplating with the mind rather than the eyes. It could be applied to both faculties in the assembly He was addressing.

<sup>7</sup>*I will raise him up.*—Provided he succeed in attaining life everlasting, he will be raised up on the last day.

<sup>8</sup>*The Jews murmured.*—One should imagine the discourse on predestination would have averted their attention from this utterance; but as we observed, it riveted it the more.

## Coming to Our Lord

- 1st. Is a work of grace.
- 2nd. Of correspondence with grace.
- 3rd. Of believing in Him.
- 4th. Receiving Sacraments.

## Persevering :

- 1st. By continuing as begun.
- 2nd. If fallen to rise soon.
- 3rd. Take plenty of spiritual food.
- 4th. Pray for it.

42. Et dicebant: "Nonne hic est JESUS filius Joseph, cuius nos novimus patrem et matrem? Quomodo ergo dicit hic: Quia de cœlo descendii?"

43. Respondit ergo JESUS et dixit eis: "Nolite murmurare in invicem.

44. "Nemo potest venire ad me, nisi Pater qui misit me traxerit eum: et ego resuscitabo eum in novissimo die.

45. "Est scriptum in prophetis: *Et erunt omnes dociles Dei.* Omnis qui audivit à Patre et didicit venit ad me:

46. "Non quia Patrem vidit quisquam, nisi is qui est à DEO: hic vidi Patrem.

47. "Amen, amen dico vobis, qui credit in me habet vitam æternam.

48. "Ego sum panis vitae.

49. "Patres vestri manducauerunt manna in deserto, et mortui sunt.

50. "Hic est panis de cœlo descendens, ut, si quis ex ipso manducaverit, non moriatur.

42. And they said: Is not this <sup>1</sup>Jesus the son of Joseph, whose father and mother we know? How then saith he, "I came down from heaven?

43. Jesus, therefore, answered, and said to them: "Murmur not among yourselves.

44. No man can come to me, except the Father, who hath sent me, "draw him: and I will raise him up at the last day.

45. It is written in the prophets: And they shall all be "taught of God. Every one that hath heard of the Father, and "hath learned, cometh to me.

46. Not that any man hath seen the Father, but he <sup>1</sup>who is of God, he hath seen the Father.

47. Amen, amen I say unto you: He that believeth in me hath everlasting life.

48. I am the <sup>1</sup>bread of life.

49. Your fathers did eat manna in the desert; and <sup>1</sup>they died.

50. This is the bread descending down from heaven; that if any one eat of it, <sup>1</sup>he may not die.

The visible bread which they expected is not coming, and they find Our Lord speaking of Himself as having come down from heaven. They knew Him very well and say : "Is not this the son of Joseph, whose father and mother we know?"

Our Divine Lord does not condescend to an explanation of His Incarnation in the womb of Mary. The Jews were too carnal for this, and a long way must be travelled heavenwards, before their eyes were capable of looking on such a brilliant truth.

The postponing of revelations is one of the most singular features in the teaching of Our Lord. He educates His hearers, He raises their curiosity, He prepares them by showing wonders, and then He discloses to them only a portion of the very doctrine which is to be the faith of the future.

They had spoken here of him whom they took to be His Father, Joseph ; He answers at once, by telling them of His real Father. This Father is shown to us in the words of His Son as a kind, gentle, loving Being, and not as the harsh Deity, whose voice was thunder, and whose hand loved to smite. We see Him looking over the children of men, night and day sustaining them, never taking a Sabbath, so careful of them that not even a hair of their heads can fall off without His permission.

He sees from Himself what a struggle innocence has in this world. How it is maligned, outraged, and persecuted. He sees that goodness attracts but a few, and this few is difficult of management.

We see Him now gently drawing the souls of men to His Son, in order that He may accept them, nourish them, cherish them, and prepare them for eternal life. The Son is the judge, in order that He may feel the more compassion for us after His experience of human nature. His double experience will serve Him when passing our sentence.

He sees from outside of Himself the mockers and scorners and unbelievers, who can see nothing in a carpenter's son but meanness, even though that Son move the elements by His word.

Now he comes to the one point. You must submit to be taught of the Father ; you must listen to the good voice which whispers within you, and when you have listened come to Me.

The Father I speak of is not visible to human eye or human

mind. I, who am God of God, have seen the Father. *He that believeth in Me hath everlasting life.* Now, what I want you all to believe, after I have proved that My Word is to be relied on, is this :—

I AM THE BREAD OF LIFE.

The manna you spoke so much of was food for the body and those who ate it are dead.

The manna which I give you came from God Himself, is the food of the soul. If the soul be properly nourished thereby and pass thus from the body, it will enjoy life everlasting.

Thus every divergence, every interruption, every explanation, and every turn of the sentence brings Him to this one great truth, that He is the Bread of Life. He proceeds then to explain how He is this; and, indeed, if we knew not of the Last Supper it would be a trial of faith.

<sup>1</sup>*Jesus the son of Joseph.*—It seems as if some of the people from Nazareth were amongst the objectors. Perhaps those who treated Him so badly when He preached in their synagogue.

<sup>2</sup>*I came down from heaven.*—They could not understand this; and, Our Lord, instead of explaining it, goes on to re-assert it.

<sup>3</sup>*Murmur not.*—It requires grace and a special gift to believe what I am telling you, and you are very far from that gift yet. Ask it and it will be taught you.

<sup>4</sup>*Draw him.*—Theologians go to great lengths in explaining the attraction of grace. Several heresies have been started on the subject—notably Jansenism—and have been condemned. That it is a moral suasion is certain, if it be more, is another question.

<sup>5</sup>*Taught of God.*—See Isaias liv. 13; Jeremias xxxi. 33-34; Ezechiel xi. 19, and xxxvi. 26; Joel ii. 28.

<sup>6</sup>*Hath learned.*—Hearkened to the inspiration of grace.

<sup>7</sup>*Who is of God.*—He means Himself.

<sup>8</sup>*Bread of Life.*—This is the dogma again.

<sup>9</sup>*They died.*—Because it was intended for the body.

<sup>10</sup>*He may not die.*—Because it is intended for the soul. The former required no dispositions except a mouth; the latter requires Faith, Hope, Charity and Baptism.

## Murmur not:

1st. One or two can destroy many happy minds by murmuring.

2nd. Murmurers are selfish people disappointed.

3rd. Murmuring unsits for grace and light.

## The Taught of God:

1st. Accept mysteries in faith.

2nd. Act up to the teaching.

3rd. Get the Bread of Life.

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51. "Ego sum panis vivus,  
qui de cœlo descendit.

52. "Si quis manducaverit  
ex hoc pane, vivet in æternum :  
et panis quem ego dabo caro  
mea est, pro mundi vitâ."

53. Litigabant ergo Judæi ad invicem, dicentes: "Quomodo potest hic nobis carnem suam dare ad manducandum ?"

54. Dixit ergo eis JESUS: "Amen, amen dico vobis, nisi manducaveritis carnem Filii Hominis et biberitis ejus sanguinem, non habebitis vitam in vobis.

55. "Qui manducat meam carnem et bibit meum sanguinem, habet vitam æternam et ego resuscitabo eum in novissimo die.

56. "Caro enim mea verè est cibus, et sanguis meus verè est potus.

57. "Qui manducat meam carnem et bibit meum sanguinem, in me manet, et ego in illo.

51. I am <sup>1</sup>the living bread, which came down from heaven.

52. If any man <sup>2</sup>eat of this bread he shall live for ever : and the bread which I will give <sup>3</sup>is my flesh, for the life of the world.

53. The Jews, therefore, debated among themselves, saying: "How can this man give us his flesh to eat ?

54. Then Jesus said to them: "Amen, amen I say unto you: Unless you <sup>4</sup>eat the flesh of the Son of man, and drink his blood, you shall not have <sup>5</sup>life in you.

55. He that eateth my flesh <sup>6</sup>and drinketh my blood, hath everlasting life: and I will raise him up at <sup>10</sup>the last day.

56. For my flesh is meat <sup>11</sup>indeed : and my blood is drink <sup>12</sup>indeed.

57. He that eateth my flesh, and drinketh my blood, <sup>13</sup>abideth in me, and I in him.

58. "Sicut misit me vivens Pater, et ego vivo propter Patrem: et qui manducat me, et ipse vivet propter me.

59. "Hic est panis qui de celo descendit: non sicut manducaverunt patres vestri manna, et mortui sunt. Qui manducat hunc panem vivet in æternum."

The question which has been raised within the last three centuries upon the meaning of this passage of the Scripture is plainly stated: *Did Jesus Christ mean the REAL PRESENCE of Himself in the Eucharist.*

Some old Catholic writers were not quite sure of it, and thought it might have a mystic meaning. All the Fathers, doctors, councils and writers of note in the Catholic Church—as well as candid and learned writers outside it—maintain that Our Lord did mean the Real Presence. In fact, to explain the words in a figurative sense is an impossibility; many have tried it and have failed most egregiously. Luther, the very Coriphæus of Reformers, gave it up, and believed the Real Presence after a manner of his own.

Let us transfer ourselves in spirit to this synagogue in Capharnaum. Our Divine Lord had performed great miracles. He had shown superhuman and vast powers. He was talking to the crowd about a wonderful superhuman bread, far beyond the manna, which would feed the soul through the body. It was a thing to be eaten, it was living bread, and He Himself was living bread. Both were the same thing, and this truth was repeated over and over. All are wondering to know what this great food must be, and when He has wrought them up to the highest pitch of excitement and expectation, that grand, sonorous voice, which could move heaven and earth, and make itself heard in the depths of the ocean, enunciates with all the awe-inspiring majesty of the Divine Presence those sententious words:—

*"The bread which I will give is MY FLESH for the life of the world."*

There is a lull. The deep meaning is caught. They begin to debate. What does He mean? How can He do such a thing as this? Our Lord replies:—

58. As the living Father hath sent me, and I live by "the Father; so he that eateth me, the same also shall live by me.

59. This is the bread that "came down from heaven. Not as your fathers did eat manna, and died. He that eateth this bread shall live for ever.

*"Amen, amen I say to you : Except you eat the FLESH of the SON OF MAN, and drink His BLOOD, you shall not have life in you."*

The great truth is now announced and repeated with a grand asseveration, it is a truth they must hold and follow under pain of exclusion from the Kingdom of Heaven. Before proceeding to His exposition let us weigh the meaning of these words.

S. John had two peculiar traits in his character, as manifested in this Gospel. When he tells us Our Lord promised a Sacrament, he forbears to mention its institution. Baptism is promised in the third chapter, Eucharist here, and he does not mention them again as the others do.

Secondly : S. John always explained anything which he thought could be taken up wrong, or was so by the hearers of Our Lord. Instances are numerous throughout the whole Gospel.

From the context then, as John leaves it, the Jews were right in understanding Our Lord to mean the Real Presence.

Some circumstances are worth considering :

1st. He says *meat indeed* and *drink indeed* :—i.e. real, no image or figure, but things to be tasted and consumed.

2nd. Why a distinction of species ? One is the same as another in figures.

3rd. Then it is something new : *I will give*—therefore it cannot be a figure or a piece of doctrine. He *had given* those.

4th. There is a precept under pain of reprobation. Is damnation a figurative thing ?

5th. The Jews were shocked, and the disciples were scandalised, and they were never enlightened, when a word might do it.

6th. He knew that doctors, councils, theologians and all good Christians to the end of time would take Him at His word, and yet He left it so.

The genuine meaning of the passage is this : *I shall give My body and blood* upon the Cross in order that those lost in sin and dead to grace may be made to live. I shall give My body and blood in a way that I do not reveal now (the Eucharist) to keep those souls who have received life, *living* until the resurrection of their souls after death, and the resurrection of their bodies at the Last Judgment ; that is to say, for Eternity.

This exposition, and this alone, makes all the parts of this wonderful pronouncement cohere intelligibly to our poor minds.

The objections which come against the doctrine thus stated are of no great force. Three categories can exhaust them :

- 1st. From the nature of the thing.
- 2nd. From S. Augustine and one or two other fathers.
- 3rd. From the spiritual sense.

The first category is answered by saying it was the very objection of the Capharnaites which Jesus did not solve. How? Where there is a matter for faith we are not told the *How*.

The second category is settled in this way :—S. Augustine offered the Sacrifice of the Mass for his mother's soul. The other Fathers did the same. If they insist upon *faith* it is because they feared people would not have enough to believe in the greatness of the mysteries of the Sacrifice of the Mass.

The third category is explained by saying that belief in the Real Presence requires a great exercise of faith, and without faith—aye, and charity—it profiteth nothing but to send one to destruction.

This is the fairest way of meeting objections. In the ordinary treatises of theology these are treated at full length and in detail.

If it be true that the Capharnaites thought Our Lord was to be eaten after the manner of cannibals—a thing very few hold—then there would be some correction. The mode of consuming was not then given. All that Our Lord enunciated was the reality of the thing. That we should be made partakers of His humanity, His living self, body and blood, soul and Divinity. *How* was partly explained in the Last Supper, and partly never explained at all.

Enlightened as we are now, and seeing how sweetly this promise was carried out, we fail to see the difficulties of these first Protestants. It is just as difficult to understand how one man could upset the faith of fifteen centuries and rid the Churches of Germany and England of that one Sacred Presence which had gathered the skill of architects, sculptors, and painters, and the wonders of succeeding ages around the Tabernacle.

There is no truth which has not its denial in one or other of the many forms of disbelief. There is none so consoling and sweet as the Real Presence of Our Lord, and no denial so dreary as that which deprives people of intimate communion with Jesus Christ in the Blessed Sacrament.

<sup>1</sup>*The living bread*.—This is what He had been promising, and now He repeats it most emphatically.

<sup>2</sup>*Eat of this*.—He shows what it is meant for. Not for the support of the body, except through the sanctification of the soul, and then body and soul, reunited, shall live for ever in heaven.

<sup>3</sup>*Is My flesh*.—The very flesh which stood before them and enunciated those words to them. It was a wonderful revelation. Who would have thought this? Instead of a new manna, or a raining down of spiritual food, behold what he promises!

<sup>4</sup>*The Jews*.—These are the doctors and pharisees—as by that name S. John designates the enemies of Our Lord. Galileans called the inhabitants of Judea *only* Jews. We call inhabitants of the United States Yankees, but they themselves confine the epithet to six States.

<sup>5</sup>*How can this man*.—There was a tone of contempt in *this man*. The *how* of things has been a great stumbling-block to many, and so continues. It is the last thing we shall be able to find out—nor do we expect it in this life.

<sup>6</sup>*Amen, amen I say unto you*.—This is Our Lord's strongest mode of asserting a truth.

<sup>7</sup>*Eat the flesh of the Son of Man, and drink His blood*.—The Son of Man, that is Himself. The copulative *and* here is a Hebraism for *or*. “He that striketh his father (and) or his mother.” Exodus xxi. 15. “Silver and (or) gold I have none.” Acts iii. 6. A precept must be kept in general, though not by each—as increase and multiply. When sacrifice is offered it must be in both species—when it is consumed by the officiant the same. In Communion, one or other species will suffice, since He is entire under both.

<sup>8</sup>*Life in you*.—The life of sanctifying grace.

<sup>9</sup>*And*.—*Or* again is better employed here. The *and* is not bad either.

<sup>10</sup>*The last day*.—This is often repeated in this chapter.

<sup>11</sup>*Indeed*.—That is in reality and not in figures.

<sup>12</sup>*Indeed*.—This repetition is to show that both species are of equal efficacy, and that there is no difference between them except the natural one. Both feed the soul equally.

<sup>13</sup>*Abideth in Me, and I in him*.—This abiding is a favourite expression of S. John's. This is the most intimate union imaginable.

<sup>14</sup>*The Father*.—This union in heaven is paralleled only in Communion.

<sup>15</sup>*Came down from heaven, etc*.—A recapitulation of the discourse.

**Jesus so loved us :**

- 1st. He gave His life for us.
- 2nd. He gives Himself to us now.
- 3rd. He abides with us.
- 4th. To bring us to abide with Him.

**We should love Him :**

- 1st. Believe in His words.
- 2nd. Fit ourselves for Him.
- 3rd. Receive Him often.
- 4th. Try to abide with Him.

60. Hæc dixit, in synagogâ docens, in Capharnaum.

61. Multi ergò audientes, ex discipulis ejus, dixerunt : "Durus est hic sermo, et quis potest eum audire ?"

62. Sciens autem JESUS apud semetipsum quia murmurarent de hoc discipuli ejus, dixit eis : "Hoc vos scandalizat ?

63. "Si ergò videritis Filium Hominis ascendentem ubi erat prius ?

64. "Spiritus est qui vivificat, caro non prodest quidquam : verba quæ ego locutus sum vobis spiritus et vita sunt.

65. "Sed sunt quidam ex vobis qui non credunt." Sciebat enim ab initio JESUS qui essent non credentes, et quis traditurus esset eum.

66. Et dicebat : "Propterea dixi vobis quia nemo potest venire ad me, nisi fuerit ei datum à Patre meo."

The crucial test has been applied in that little synagogue, which was full of people from all parts hastening to the Pasch.

60. These things he said teaching <sup>in</sup> the synagogue, in Capharnaum.

61. Many, therefore, of <sup>his</sup> disciples hearing *it*, said : This saying is <sup>hard</sup>, and who can hear it ?

62. But Jesus, knowing <sup>in</sup> himself that his disciples murmured at this, said to them : "Doth this scandalize you ?

63. If then you shall see the Son of man <sup>ascend</sup> up where he was before ?

64. It is the Spirit that quickeneth ; <sup>the</sup> flesh profiteth nothing : the words that I have spoken to you are spirit and life.

65. But there are <sup>"some</sup> of you that believe not. For Jesus knew from the beginning who they were that did not believe, and who he was that would <sup>"betray</sup> him.

66. And he said : Therefore did I say to you, that no man can come to me, <sup>"unless</sup> it be given him by my Father.

They were all disciples of Our Lord in the wide extent of the word *μαθηταί*, i.e., followers in order to learn.

They bethought themselves that this was a very difficult thing to comprehend. Now it was so truly, and Our Lord let them think the matter out. His Body must be eaten and His Blood drank to the end of time, and it was the condition of a favourable resurrection. It could not last, in their crude way of thinking, and they were expected to trust to Our Lord for the fulfilment of His words in His own time and after His own fashion. He brought His Divinity again before them and reminded them that a resuscitated body would be endowed with gifts and faculties which they could not understand. It was no use, they would not trust or believe.

That there must be a medium way between the crude idea of the shambles and the bare gulping aspirations by an act of faith is clearly discernible in the words of Our Lord which come afterwards:

*"It is the Spirit that quickeneth, the flesh profiteth nothing."* The whole truth is summed up here. My Flesh and Blood profit the soul and quicken it, not because they are human but because they are united to My Divinity. They pass away with the corruption of the species in the stomach, but the special presence of My Divine Person remains to quicken the soul. I shall choose a nice and palatable external mode of producing this effect: trust to me and you shall see.

Some Fathers explain the words as meaning that it requires grace to believe in the Blessed Eucharist, and that a carnal or merely human way of thinking could never reach so great a truth. This has many adherents. We consider it good but secondary to the other.

*"The words that I have spoken to you are spirit and life."* The words I have spoken mean the deeds I have done. The Hebrew *דבר*, a word, is the same as *res*, a deed or *thing*, or the very exhortation I have given. These would bring you to the point of believing, but you have not got the grace. My Father does not choose to give it to you for you will not take it.

We see the effect of this want of grace in verse 67. When many of them went away and walked with Him no more.

<sup>1</sup>*In the Synagogue.*—This dogma of Our Lord's was to be the very centre of all religion for times to come and therefore He delivered it in public.

<sup>3</sup>*His disciples*.—These were very numerous. They do not seem to be of the Seventy-two. One of the Fathers, S. Epiphanius, says positively, that Mark was one of those who turned back and that Peter converted him afterwards. No other Father or writer agrees with him, especially as Mark never saw Our Lord.

<sup>3</sup>*Hard*.—It is hard to understand and hard to believe.

<sup>4</sup>*In Himself*.—All the Evangelists let us know how Our Lord knew the secrets of other people's minds; but John more explicitly than the others.

<sup>5</sup>*Doth this scandalize you?*—The range of the glorified Body of Our Lord is here foreshadowed. Its independence of natural laws, in being in many places at the same time, and subsisting without accidents, etc.

<sup>6</sup>*Ascend*.—He refers now to the last appearance of His Humanity in its actual shape and its powers, as a guarantee for the truth of its Sacramental powers.

<sup>7</sup>*The flesh*.—In every sense in which it is taken profits nought for the spirit. It is only when it is *living* food.

<sup>8</sup>*Some of you*.—How strangely they must have felt!

<sup>9</sup>*Betray him*.—This has reference to verse 71.

<sup>10</sup>*Unless it be given him*.—He almost excuses their defection as He excuses His executioners by His excess of charity.

Faith :

1st. Comes from God.

2nd. We must correspond.

3rd. Carry it into practice.

Reject grace :

1st. You cannot believe.

2nd. You turn away from Christ.

3rd. Follow Him no more and perish.

All this specially true of the Blessed Sacrament.

67. Ex hoc multi discipulorum ejus abierunt retrò, et jam non cum illo ambulabant.

68. Dixit ergò Jesus ad Duodecim : "Numquid et vos vultis abire ?"

67. After this many of his disciples<sup>1</sup> went back, and walked no more with him.

68. Then Jesus said to <sup>2</sup>the twelve : Will you also go away ?

69. Respondit ergo ei Simon Petrus: "Domine, ad quem ibimus? verba vitae æternæ habes."

70. "Et nos credidimus et cognovimus quia tu es Christus Filius Dei."

71. Respondit eis Jesus: "Nonne ego vos duodecim elegi? Et ex vobis unus dia-bolus est."

72. Dicebat autem Judam Simonis Iscariothem: hic enim erat traditus eum, cum esset unus ex Duodecim.

69. And <sup>1</sup>Simon Peter answered him: Lord, "to whom shall we go? thou hast the words of eternal life."

70. And <sup>1</sup>we have believed, and have known that thou art the Christ the Son of God.

71. Jesus answered them: Have not I chosen you twelve, and <sup>1</sup>one of you is a devil?

72. Now he meant Judas Iscariot, <sup>1</sup>the son of Simon: for this same was about to betray him; whereas he was <sup>1</sup>one of the twelve.

The scene now changes; a great number of the followers of Our Lord turn their backs upon Him and went away—nay, a strong expression is added, that they walked *no more* with Him.

This defection, at such a time, was a great trial to the faith of those who remained. But one day ago they would make Him King and followed Him by land, travelling all night, many of them, until they met Him in Capharnaum. His great Revelation fell like a thunderbolt. The synagogue became empty, a blank expression rested upon the countenances of many among the audience.

Our Lord is not disturbed. Calm and dignified as ever He turns to the Twelve and says: "Will you also go away?"

One has to draw breath in order to take in the splendour of this question. Our Lord said hard things. He said the truth which generally is hard to take in. He was perfectly indifferent to everything except that His assertion must be accepted. His dearest friends may go away. Now, at the end of the second year of His ministry, He may lose all His friends. There is no compromising—no soothing explanation. Stand or fall by the test of truth. If they go He can get others in their places. Natural affection or fellowship falls to the ground, when truth, and especially the truth of religion is at stake. How finely this principle was carried out in the ages of faith!

Peter, the senior in position, the most fervent and courageous speaks for the rest and says :—" To whom shall we go ! " There is none like you ; for you have the words of eternal life, words of spirit and truth.

Our Lord knew, of course, the answer He was about to receive ; but there was a wolf there in sheep's clothing ; it would have been better for him to have gone away before he did worse. The chance is given him and he refuses to take it.

Why did not Judas go away then ? Well, some of the older Fathers give many reasons ; and, considering the meanness of Judas, they seem very plausible.

He was ashamed to be the only one ; if another was like himself, they both might go—he did not like to be called an apostate. He had charge of the money also, and could help himself, in secret, when he wished. This he did, for we are told he was a thief from the beginning.

Oh, how many stop in religion, in the sanctuary, in the Church itself, through such motives as Judas had ! His end ought to be a lesson to many.

<sup>1</sup>*Went back*.—They went into their ordinary occupations and never minded Our Lord's teaching.

<sup>2</sup>*The Twelve*.—One almost comes to the conclusion that the whole synagogue had turned out and left Our Lord and His Twelve in possession of the place.

<sup>3</sup>*Simon Peter*.—He is always in front ; and the Evangelists recognise silently his right to be there. Some say S. John was jealous of him. Such a passion could not enter into the heart of the Beloved Disciple.

<sup>4</sup>*To whom*?—This question is better understood by saying where, apparently ; but the truth is, that the Messias was come, and if Our Lord was not he, where was he to be found ?

<sup>5</sup>*We have believed*.—Peter's confession came before this, according to some, after it according to others. In any case, Peter thought they were all saints like Himself, and Our Lord showed him they were not. What a perfect hypocrite Judas must have been !

<sup>6</sup>*One of you is a devil*.—There is his character at once. His subsequent conduct was fiendish and not human.

*'The son of Simon.*—This reference to his father, who was likely a good honest man, aggravates the guilt of the son.

*'One of the Twelve.*—All the Evangelists mention Judas with a sentiment of shame and humiliation. That he should have been one of the Twelve !

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Dogmas :

- 1st. Are God's declared truth.
- 2nd. Cannot be compromised or minimised.
- 3rd. By them we stand or fall.

False brethren :

- 1st. To be found everywhere—even apostles.
  - 2nd. Very often the most observant of extreme regularity.
  - 3rd. In order to deceive with greater success.
-

## CHAPTER VII.

*Christ goes up to the feast of the tabernacles. He teaches in the temple.*

1. Post hæc autem, ambulabat JESUS in Galilæam : non enim volebat in Judæam ambulare, quia quærebant eum Judæi interficere.

2. Erat autem in proximo dies festus Judæorum, Scenopégia.

3. Dixerunt autem ad eum fratres ejus : "Transi hinc et vade in Judæam, ut et discipuli tui videant opera tua quæ facis.

4. "Nemo quippè in occulto quid facit, et quærerit ipse in palam esse. Si hæc facis, manifesta te ipsum mundo."

5. Neque enim fratres ejus credebant in eum.

6. Dicitergoeis JESUS : "Tempus meum nondū advenit, tempus autem vestrum semper est paratum.

7. "Non potest mundus odisse vos ; me autem odit, quia ego testimonium perhibeo de illo quod opera ejus mala sunt.

8. "Vos ascendite ad diem

1. After these things Jesus walked in Galilee ; for he would not walk <sup>1</sup>in Judea ; because the Jews sought to kill him.

2. Now the feast of the Jews, called of the <sup>2</sup>tabernacles, was at hand.

3. And <sup>3</sup>his brethren said to him : Pass from hence, and go into Judea, that thy disciples also may see <sup>4</sup>thy works which thou doest.

4. For there is no man that doeth any thing in secret, and he himself seeketh to be known <sup>5</sup>openly : if thou do these things, manifest thyself to the world.

5. For <sup>6</sup>neither did his brethren believe in him.

6. Then Jesus said to them : My time is not yet come : but <sup>7</sup>your time is always ready.

7. The world cannot hate you : but <sup>8</sup>me it hateth ; because I give testimony of it, that the works thereof are evil.

8. Go you up to this festival

festum hunc: ego autem non ascendo ad diem festum istum, quia meum tempus nondum impletum est."

9. Hæc cùm dixisset, ipse mansit in Galilæa.

10. Ut autem ascenderunt fratres ejus, tunc et ipse ascendit ad diem festum, non manifestè sed quasi in occulto.

day: but <sup>9</sup>I go not up to this festival day; because my time is not yet fulfilled.

9. When he had said these things, he himself <sup>10</sup>stayed in Galilee.

10. But after his brethren were gone up, then he also went up to the feast, not publicly, but as it were <sup>11</sup>in private.

S. John passes over about six months of Our Lord's life, and omits the washing of hands, the 4,000 fed, the *Tu es Petrus*, the Transfiguration and several other events recorded by the Synoptists.

A question arises here about the proper reading of "I go not up to this festival day." There is "I go not up *yet*" in the received Greek versions, and some say the *yet* is an interpolation. Whether or no, Our Lord did not go up with them, nor did He go to the first day publicly, nor did He appear until the fourth day. His hour was not come when they were going. They wanted to have some glory, as being His relations, by exhibiting Him, as it were, and this He gently avoided by going privately and not with the usual caravan.

The *yet*, after all, seems a good reading, and is well supported by manuscripts, but not by the Fathers.

<sup>1</sup>In Judea.—S. John has given a great deal of Our Lord's labours in Judea; because He followed Him from the beginning, before the formal call of the Twelve. It is generally said that Our Lord omitted one Pasch because of the fury of the Jews.

<sup>2</sup>Tabernacles.—This feast corresponded with our month of October. It was a mild calm month, and they all went and lived in tents in memory of their wanderings in the desert.

<sup>3</sup>His brethren.—These brethren, or cousins, were not of the four or five who were numbered with the Twelve. They were the secular ones, who doubted Him, but thought they could make a figure in Jerusalem by being known as His relations, and perhaps intended to make money out of Him.

<sup>4</sup>Thy works.—This was all pretence. They cared very little about His works when they saw them. Thought he was mad.

<sup>5</sup>*Openly*.—Yes, and let us live on the flavour of Thy glory. How far an Apostle should keep from worldly relatives!

<sup>6</sup>*Neither did His brethren believe in Him*.—They believed in making money out of Him, or getting friends on account of Him.

<sup>7</sup>*Your time*.—You need prayer and devotion. See ye to it.

<sup>8</sup>*Me it hateth*.—This is very severe. They were so worldly that the world could not hate them, but rather think them smart.

<sup>9</sup>*I go not up*.—It seems that the *yet* was left out by mistake rather than interpolated. This opinion is singular.

<sup>10</sup>*Stayed in Galilee*.—He let the caravan depart and went another way Himself.

<sup>11</sup>*In private*.—He was sought for everywhere and could hide Himself.

Relations of priests :

1st. Pretend to love them and do not.

2nd. Love only their money and the honour.

3rd. Scarcely pray for them when dead.

Our Lord and His relations :

1st. He is kind with them.

2nd. Herebukes them gently.

3rd. He avoids them except when they are in trouble.

11. Judæi ergò quærebant eum in die festo, et dicebant : " Ubi est ille ? "

12. Et murmur multum erat in turbâ de eo. Quidam enim dicebant : " Quia bonus est." Alii autem dicebant : " Non, sed seducit turbas."

13. Nemo tamen palam loquebatur de illo, propter metum Judæorum.

14. Jàm autem die festo mediante, ascendit Jesus in templum, et docebat.

11. The Jews, therefore, sought him on the festival day, and said : Where is he ?

12. And there was much murmuring among the multitude concerning him. For some said : He is a good man. And others said : "No ; but he seduceth the people."

13. Yet no man spoke openly of him, for fear of the Jews.

14. Now, about the midst of the feast, Jesus went up into the temple and taught.

15. Et mirabantur Iudei, dicentes: "Quomodo hic litteras scit, cum non didicerit?"

16. Respondit eis IESUS et dixit: "Mea doctrina non est mea, sed ejus qui misit me.

17. "Si quis voluerit voluntatem ejus facere, cognoscet de doctrinâ utrûm ex DEO sit, an ego à meipso loquar.

18. "Qui à semetipso loquitur, gloriam propriam quærerit; qui autem quærerit gloriam ejus qui misit eum, hic verax est et injustitia in illo non est.

19. "Nonne Moyses dedit vobis legem, et nemo ex vobis facit legem?

The ruse, if we may say so, practised by Our Lord had an immense effect. The whole of Jerusalem—amongst the Scribes especially—was in a ferment about His appearance, and battling against His teachings. He had run them down, or taught what was nigh to heresy in their eyes. They formed a cabal to catch Him on the first day of the feast—He was sure to be there—but they could not find Him.

The Evangelist gives the opinions of the people, and how they talked of Our Lord. It is a quiet chat in a corner, and the results are yet doubtful.

Just in the middle of all this Our Lord appears. He comes there, no one knows how or whence, and begins at once a lecture to the very men who sought His destruction. He tells them the end of His preaching, and exhorts them to leave off popular applause and trifles, and come to Him to learn how to preach the Gospel. This was the last chance for the Pharisees.

<sup>1</sup>Sought Him.—Evidently they had prepared some trap for Him on this occasion, and it would not surprise one to think that Judas was in the secret from what was said of him in the last chapter.

15. And the Jews wondered, saying: How doth this man know letters, "having never learned?

16. Jesus answered them, and said: My doctrine is not mine, but 'of him that sent me.

17. If any man will "do the will of him, he shall know of the doctrine, whether it be from God, or whether I speak from myself.

18. He that speaketh from himself, seeketh "his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him.

19. Did not Moses give you the law, and "none of you keepeth the law?

<sup>3</sup>*Murmuring*.—How very graphic this is! It occurs to us that John himself was there and mixed in the crowd, and then put his experiences on paper.

<sup>3</sup>*No*.—How divided people always will be about the merits or demerits of a candidate for their approval.

<sup>4</sup>*Openly*.—It seems the Jews were dead against Him, and the people for Him, but dare not say so.

<sup>5</sup>*And taught*.—He came in His own time and took the cathedra *tanquam potestatem habens*.

<sup>6</sup>*Having never learned*.—This is a testimony from old enemies much to be valued. New enemies, Renan and Co., make out that He went to school to Hillel. Hillel never was in Galilee, except he might have gone there to look at the mountains. Such is modern science and learning!

<sup>7</sup>*Of Him that sent me*.—He is trying to bring the doctrine of the Incarnation before them.

<sup>8</sup>*Do the will*.—This is the way to a heavenly light for knowing God's will. Some old dialecticians say there is a syllogism in *Baroco* here.

<sup>9</sup>*His own glory*.—Our Lord sought His own extinction.

<sup>10</sup>*None of you keepeth the law*.—This is the hardest blow yet given, and He knew the secrets of their hearts! Others saw their external zeal.

Blind zeal :

- 1st. Sets store by exterior things.
- 2nd. Makes no allowance for human frailty.
- 3rd. Falls into a pit at last.

Our Lord's teaching :

- 1st. Was perfectly original.
- 2nd. Had no human respect.
- 3rd. Never was forgotten.

20. "Quid me quæritis interficere?" Respondit turba et dixit: "Dæmonium habes! quis te quærit interficere?"

21. Respondit Jesus et dixit eis: "Unum opus feci, et omnes miramini.

20. Why seek you 'to kill me? The multitude answered, and said: "Thou hast a devil: who seeketh to kill thee?

21. Jesus answered, and said to them: "One work I have done: and you all wonder:

22. "Propterea Moyses dedit vobis circumcisionem (non quia ex Moyse est, sed ex patribus), et in sabbato circumciditis hominem.

23. "Si circumcisionem accipit homo in sabbato ut non solvatur lex Moysi, mihi indignamini quia totum hominem sanum feci in sabbato ?

24. "Nolite judicare secundum faciem, sed justum iudicium iudicate."

25. Dicebant ergo quidam ex Jerosolymis: "Nonne hic est quem querunt interficere ?

26. "Et ecce palam loquitur, et nihil ei dicunt. Numquid verè cognoverunt principes quia hic est Christus ?

27. "Sed hunc scimus unde sit: Christus autem cum venerit, nemo scit unde sit."

22. "Therefore Moses gave you circumcision : (not because it is of Moses; but 'of the fathers;) and on the sabbath day you circumcise a man.

23. If a man receive circumcision on the sabbath day, that the law of Moses may not be broken ; are you angry at me, because I have healed the whole man on the sabbath day ?

24. Judge not according to the 'appearance, but judge a just judgment.

25. Then some <sup>b</sup>of Jerusalem said : Is not this he whom they seek to kill ?

26. And, behold, he speaketh openly ; and they say nothing to him. "Have the rulers known, indeed, that this is the Christ ?

27. But we know this man whence he is : but when the Christ cometh, <sup>10</sup>no man knoweth whence he is.

This portion of the text seems, at first sight, a little confused—indeed one or two writers on it think there is a line lost before the 22nd verse—but a key can easily be found whereby it will read consecutively.

The Jews were given to *forms*. Red-tape was their beau-ideal of perfection. The law said two things—no servile work on the Sabbath and a child is to be circumcised on the eighth day—and these two things sometimes came into conflict. A woman gave birth to a child occasionally on the Sabbath (for Nature did not observe the law of Moses here) and what was to be done when the eighth day came ? Moses does not say, but the doctors decided, *circumcidere*.

Now circumcision is a laborious affair, there is a cutting, a bleeding, a squalling, a bandaging, and a whole list of ceremonies to be gone through. This is no violation of the Sabbath,

according to the Jewish teachers; but to make a man well and order him to go home with his bed under his arm is a great crime. *It is*; because our Lord did it. They want an excuse.

<sup>1</sup>*To kill me?*—They had determined upon this, and many of the people knew it, as may be gathered from verse 25.

<sup>2</sup>*Thou hast a devil.*—Some think this was said by the ringleaders, and others, more naturally, think it was said in simplicity by some Galileans present who never dreamt of such a thing. Their exclamation would be like what common people say amongst ourselves : “The devil’s in ye,” which could be applied to an arch wag, or one who made a wrong accusation.

<sup>3</sup>*One work.*—Some think this the cure of the paralytic at the *piscina*, Chapter v., but it may have been a similar one done just then, but not recorded.

<sup>4</sup>*Therefore.*—This adverb—the crux of grammarians—has caused a dispute amongst commentators. Some think it should be in verse 21. “One work I have done : and, *therefore* you all wonder.” Some at the end of 22. “And *therefore* on the Sabbath day.” We think it is very harmless where it is and need not be ejected.

<sup>5</sup>*Of the fathers.*—Abraham brought in circumcision, Moses revived it.

<sup>6</sup>*Angry at me.*—What harm did He do *them* by curing a poor man ?

<sup>7</sup>*Appearance.*—He often spoke about rash judgments.

<sup>8</sup>*Of Jerusalem.*—These were real Jews who knew very well that a plot was being hatched for Our Lord’s death.

<sup>9</sup>*Have the rulers.*—These speakers would seem to be employed for the purpose of taking Our Lord, on a signal given by the rulers. They were like those whom Judas led to Gethsemani.

<sup>10</sup>*No man knoweth.*—This was an error, a popular error and not generally spread. The doctors and scribes knew very well that the Messias was to be of the house of David and born in Bethlehem. See S. Matt. ii. 5 *et alibi*.

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Sorites :

1st. Healing on the Sabbath caused Indignation.

2nd. Indignation caused Tumult.

3rd. Tumult caused Acrimony.

4th. Acrimony caused Determination.

5th. Determination caused Death.

Observance :

1st. Very good when conscientious.

2nd. Must give way to charity.

3rd. Also to necessity.

4th. Otherwise it will kill.

28. Clamabat ergò JESUS, in templo docens, et dicens : "Et me scitis et undè sim scitis ; et à me ipso non veni; sed est verus qui misit me, quem vos nescitis.

29. "Ego scio eum, quia ab ipso sum, et ipse me misit."

30. Quærebant ergò eum apprehendere ; et nemo misit in illum manus, quia nondùm venerat hora ejus.

31. De turbā autem multi crediderunt in eum, et dicebant : "Christus, cùm venerit, num quid plura signa faciet quàm quæ hic facit ?"

32. Audierunt pharisæi turbam murmurantem de illo hæc, et miserunt principes et pharisæi ministros ut apprehenderent eum.

33. Dixit ergò eis JESUS : "Adhuc modicum tempus vobiscum sum, et vado ad eum qui me misit.

34. "Quæretis me, et non invenietis ; et ubi ego sum vos non potestis venire."

35. Dixerunt ergò Judei ad semetipsos : "Quod hic iterus est, quia non inveniemus eum ? Numquid in dispersionem gentium iterus est, et docturus gentes ?

36. "Quis est hic sermo, quem dixit : Quæretis me, et non invenietis ; et ubi sum ego vos non potestis venire ?"

28. Jesus, therefore, cried out in the temple, teaching and saying : 'You both know me, and you know whence I am : and I am not come <sup>of</sup> myself: but he that sent me is true, whom <sup>you</sup> know not.

29. 'I know him, because I am from him, and he hath sent me.

30. They sought, therefore, to apprehend him : but <sup>no</sup> man laid hands on him, because his hour was not yet come.

31. But of the people many <sup>believed in him, and said :</sup> When the Christ cometh, shall he do more miracles than these which this man doeth ?

32. The Pharisees heard the people murmuring these things concerning him : and the rulers and Pharisees <sup>sent</sup> ministers to apprehend him.

33. Jesus, therefore, said to them : 'Yet a little while I am with you : and I go to him that sent me.

34. You shall <sup>seek</sup> me, and shall not find me : and where I am, you cannot come.

35. The Jews, therefore, said among themselves : Whither will he go, that we shall not find him ? will he go to the <sup>10</sup>dispersed among the gentiles, and teach the gentiles ?

36. What is this saying that he hath said : You shall seek me, and shall not find me : and where I am you cannot come ?

There were members of the Sanhedrim always in the Temple to see after the services and sacrifices. They stood at a distance from Our Lord and sent their spies now and again to watch His words and report them. These latter mixed with the crowd which surrounded Him as He spoke.

He cried out, raised His voice, so that the authors of the opposition might hear Him. Some of those present only knew His temporal origin, from Nazareth ; but many of the Pharisees and Scribes knew very well that He claimed a divine origin, and perhaps suspected He was right. These two interpretations are put upon the passage, as well as an ironical one which Calmet relates.

The Greek Fathers are mostly in favour of the theory that the Pharisees knew His real origin but concealed it. The Latin Fathers think otherwise. The ironical sense belongs to some recent writers.

<sup>1</sup>*You both know Me.*—Some of you know who I really am, and some who I am apparently. The ironical sense would be, you pretend to know Me, but not one of you does. There is a good deal to be said for this sense.

<sup>2</sup>*Of Myself.*—His point was during these few months to show that He was the Messias, the coming one sent.

<sup>3</sup>*You know not.*—They did not know God as a Father.

<sup>4</sup>*I know Him.*—Our Lord gave the right idea of God as He alone could give it.

<sup>5</sup>*No man laid hands on Him.*—There was something awe-inspiring in His countenance which kept off insults until His hour came. Then they rained on Him.

<sup>6</sup>*Believed in Him.*—The *bona fide* people really believed that He was the Messias.

<sup>7</sup>*Sent ministers.*—When they found the people believing, they sent their servants to take Jesus prisoner. We shall see the end of their efforts further on.

<sup>8</sup>*Yet a little while.*—It was but six months now to His Passion.

<sup>9</sup>*Seek Me.*—Some say that this was true of them when the destruction of Jerusalem was imminent. Others give it a wider signification : You Jews will seek a Messiah and shall never find one but me.

<sup>10</sup>*Dispersed.*—They did not imagine He could go or send His messengers to the Gentiles themselves. Only to the Jews who were scattered.

Our Lord's preaching :

- 1st. Converted honest people.
- 2nd. Made the serious doubt.
- 3rd. Hardened the Pharisees.

Jesus goes :

- 1st. When we refuse to listen to Him.
  - 2nd. When He has given us abundant graces.
  - 3rd. We cannot find Him when we seek too late.
- 

37. In novissimo autem die magno festivitatis, stabat Jesus et clamabat dicens : "Si quis sit, veniat ad me et bibat."

38. "Qui credit in me, sicut dicit Scriptura, flumina de ventre ejus fluent aquæ vivæ."

39. Hoc autem dixit de Spiritu quem accepturi erant credentes in eum : nondūm enim erat Spiritus datus, quia Jesus nondūm erat glorificatus.

40. Ex illa ergo turbā cùm audissent hos sermones ejus, dicebant : "Hic est verè propheta."

41. Alii dicebant : "Hic est Christus." Quidam autem dicebant : "Numquid à Galilæa venit Christus ?"

42. "Nonne Scriptura dicit quia ex semine David et de Bethlehem castello, ubi erat David, venit Christus ?"

43. Dissensio itaqùe facta est in turbā propter eum.

37. Now on the last<sup>1</sup> great day of the festivity, Jesus stood, and cried out, saying : If any man <sup>2</sup>thirst, let him come to me, and drink.

38. He that believeth in me, as the <sup>3</sup>Scripture saith, Out of his belly shall flow rivers of living water.

39. Now this he said of the Spirit which they should receive who believed in him : for as yet <sup>4</sup>the Spirit was not given ; because Jesus <sup>5</sup>was not yet glorified.

40. Of that multitude, therefore, when they had heard these words of his, some said : "This is the prophet indeed."

41. Others said : "This is the Christ. But some said : Doth the Christ come <sup>6</sup>out of Galilee ?

42. Doth not the Scripture say, That Christ cometh of the seed of David, and <sup>7</sup>out of Bethlehem, the town where David was ?

43. So there arose <sup>10</sup> a dissension among the people because of him.

44. Quidam autem ex ipsis volebant apprehendere eum; sed nemo misit super eum manus. | 44. And some of them <sup>11</sup>would have apprehended him: but no man laid hands upon him.

Our Lord gives here, as S. John's parenthesis informs us, the promise of what would be done by even one believer when the Holy Ghost came. The belly is used in the language of that time for the inmost recesses of a man. When the Holy Ghost takes possession of a man, immediately tongues, zeal, courage, fortitude, wisdom, understanding, knowledge, piety and labouring till death itself will come most abundantly from him, and the more he expends himself in the work of God, the more the holy fountain seems to become deepened.

This discourse was given as the priests took their great silver vases, filled them at the pool of Silœ, and performed their lustrations in the Temple when the Feast of Tabernacles was coming to a close on its eighth day.

<sup>1</sup>*Great day.*—The festivities of Purim were very gay and joyous. The days were spent partly in prayer and partly in pic-nic parties. We have accounts saying that they degenerated like our own *patterns* or *wakes*.

<sup>2</sup>*Thirst.*—This expresses an anxiety on the part of one who is to receive the Holy Ghost, as a fit preparation.

<sup>3</sup>*Scripture saith.*—The exact words are not found, but words with the same meaning are recorded in Isaías xli. 18 *et alibi*—Ezequiel xxxvi. 25 *et alibi*—Joel ii. 28; also in several places in the New Testament, which of course was not written then.

<sup>4</sup>*The Spirit.*—This means the Holy Ghost.

<sup>5</sup>*Was not yet glorified.*—It was only when Our Lord's victory over death was properly made known to and believed by the Apostles that the Holy Ghost came. They were not disposed for Him until then.

<sup>6</sup>*This is the prophet.*—Name a very great prophet indeed. 1st class of hearers.

<sup>7</sup>*This is the Christ.*—2nd class of hearers.

<sup>8</sup>*Out of Galilee.*—3rd class of hearers.

<sup>9</sup>*Out of Bethlehem.*—4th class of hearers.

<sup>10</sup>*A dissension among the People.*—General effect.

<sup>11</sup>*Would have apprehended him.*—This was the fifth class of hearers.

**Effects of words :**

- 1st. Words even of Our Lord have diverse effects.
- 2nd. It required a Spirit to make them understood.
- 3rd. Necessity of authority to expound.

**Effects of the Holy Ghost :**

- 1st. He purifies and clarifies the mind.
- 2nd. Opens the meaning of mysteries.
- 3rd. Points out truth to the Church.
- 4th. Keeps that truth undefiled.

45. Venerunt ergo ministri ad pontifices et pharisæos, et dixerunt eis illi : "Quare non adduxistis illum ?"

46. Responderunt ministri : "Nunquam sic locutus est homo sicut hic homo."

47. Responderunt ergo eis pharisæi : "Numquid et vos seducti estis ?"

48. "Numquid ex principibus aliquis credidit in eum, aut ex pharisæis ?"

49. "Sed turba hæc, quæ non novit legem, maledicti sunt."

50. Dixit Nicodemus ad eos, ille qui venit ad eum nocte, qui unus erat ex ipsis :

51. "Numquid lex nostra judicat hominem nisi prius audierit ab ipso, et cognoverit quid faciat ?"

52. Responderunt et dixerunt ei : "Numquid et tu Galilæus es ? Scrutare Scripturas, et vide quia à Galilæa propheta non surgit."

53. Et reversi sunt unusquisque in domum suam.

45. So <sup>1</sup>the ministers came to the chief priests and the Pharisees. And they said to them : "Why have you not brought him ?"

46. The ministers answered : "Never did man speak like this man."

47. Then the Pharisees answered them : Are you also "seduced ?"

48. Hath any one of the rulers believed in him, or of the Pharisees ?

49. But this multitude, that knoweth not the law, <sup>2</sup>are accursed.

50. "Nicodemus said to them, he that came to him by night, who was one of them :

51. Doth our law judge any man, unless it <sup>3</sup>first hear him, and know what he doeth ?

52. They answered and said to him : Art thou also <sup>4</sup>a Galilean ? Search the Scriptures, and see that out of Galilee a prophet riseth not.

53. And <sup>5</sup>every man returned to his own house.

Scarcely any episode in the recital of the words or deeds of Our Lord has such a pleasant savour as this one. The hirelings sent out by the Pharisees to seize Our Lord and bring Him before them are captivated by His eloquence, and filled with admiration. When they return without a prisoner to their indignant employers, they do not give as an excuse that the crowd might rescue Him; no, but they very candidly tell that they were enchanted, and could not help it, for "Never did man speak like this man."

The reasoning of the Pharisees is remarkably fine :

1st. Did you ever hear of a ruler or a Pharisee believing in Him? Therefore . . . . Nicodemus was not a Pharisee, and the man whose child was cured was not a ruler.

2nd. Only that wretched mob would do such a vulgar thing. Therefore . . . . He must be an impostor.

3rd. Nothing good can come from Galilee. All the Apostles and the Blessed Virgin came from Galilee, and although Our Lord was not born there, He was conceived and brought up there. Therefore . . . .

<sup>1</sup>*The ministers.*—These were a sort of police. The priests must have procured a different set of men for Judas when he went to the garden.

<sup>2</sup>*Why have you not brought him?*—They were evidently intent upon stoning Him, or depriving Him of life privately.

<sup>3</sup>*Never did man.*—The poor fellows were honest straightforward men; and there is a legend that they were among the first whom S. Peter converted.

<sup>4</sup>*Seduced.*—They called Our Lord a seducer, and slandered Him with that name, even when he was dead, as they went to ask Pilate for a guard.

<sup>5</sup>*Are accursed.*—Deuteronomy xxvii. 26 : "Cursed be he that abideth not in the words of this law, and fulfilleth them not in work." Just the very thing the Pharisees were earning for themselves.

<sup>6</sup>*Nicodemus.*—He had remained faithful for two years and a-half since he came by night to Our Lord.

<sup>7</sup>*First hear Him.*—Nicodemus shows them that they are the accursed as breaking the law, and not the poor people who listen to its author and expounder.

*\*A Galilean.*—The followers of Our Lord must have been called by such an epithet.

*\*Every man returned to his own house.*—These words are omitted in some texts; but they signify that the rulers and Pharisees dispersed without doing the harm they intended to Our Lord.

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Force of truth :

- 1st. Withstands time and decay.
- 2nd. Persuades the straightforward.
- 3rd. Destroys the crooked-minded.

False prejudice :

- 1st. Blinds the mind to truth.
- 2nd. Shuts the gate to conviction.
- 3rd. Makes bad syllogisms.
- 4th. Foils its own projects.

## CHAPTER VIII.

*The woman taken in adultery. Christ justifieth his doctrine.*

1. JESUS autem perrexit in montem Oliveti.

2. Et diluculò iterùm venit in templum, et omnis populus venit ad eum, et sedens docebat eos.

3. Adducunt autem scribæ et pharisæi mulierem in adulterio reprehensam, et statuerunt eam in medio,

4. Et dixerunt ei : "Magister, hæc mulier modò reprehensa est in adulterio :

5. " In lege autem Moyses mandavit nobis hujusmodi lapidare. Tu ergò quid dicis ? "

6. Hoc autem dicebant tentantes eum, ut possent accusare eum. JESUS autem, inclinans se deorsùm, digito scribebat in terrâ.

7. Cùm ergò perseverarent interrogantes eum, erexit se et dixit eis : " Qui sine peccato est vestrûm primus in illam lapidem mittat."

8. Et, iterùm se inclinans, scribebat in terrâ.

9. Audientes autem, unus post unum exibant, incipientes à senioribus ; et remansit solus JESUS, et mulier in medio stans.

1. And Jesus went to <sup>1</sup>mount Olivet.

2. And early in the morning he came again into the temple ; and <sup>2</sup>all the people came to him, and sitting he taught them.

3. And the <sup>3</sup>Scribes and Pharisees bring to him a woman taken in adultery ; and they set her in the midst.

4. And said to him : Master, this woman was even now <sup>4</sup>taken in adultery.

5. Now Moses in the law commanded us to stone such a one. But <sup>5</sup>what sayest thou ?

6. And this they said, tempting him, that they might accuse him. But Jesus, <sup>6</sup>stooping down, wrote with his finger on the ground.

7. And when they continued asking him, he lifted up himself, and said to them : "He that is without sin among you, let him first cast a stone at her."

8. And again he stooped down, and wrote on the ground.

9. But they, hearing *this*, <sup>7</sup>went out one by one, beginning from the eldest ; and Jesus <sup>8</sup>alone remained, and the woman standing in the midst.

10. Erigens autem se JESUS, dixit ei : " Mulier, ubi sunt qui te accusabant ? Nemo te condemnavit ? "

11. Quæ dixit : " Nemo, Domine." Dixit autem JESUS : " Nec ego te condemnabo : vade, et jàm amplius noli peccare."

10. Then Jesus lifting up himself, said to her : <sup>10</sup>Woman, where are they that accused thee ? Hath no man <sup>11</sup>condemned thee ?

11. And she said : No man, Lord. And Jesus said : <sup>12</sup>Neither will I condemn thee. Go, and now sin no more.

The authenticity of this incident has been called in question by critics. Reading all that has been written by several critics of the last century and of this, as well Catholics as Rationalists (for Protestants are not critics), we have come to the conclusion that it formed a part of S. John's gospel from the beginning, that it was left out by some prudish Armenians and Greeks early in the second century because it seemed to tolerate sin ; that it was put in as doubtful afterwards in some copies ; that it never was taken out of the Greek copy from which the Vulgate was made, and that it never was doubted in the Western Church till recently. The Greek commentators say it was found always *in antiquioribus*. The Council of Trent has adopted it, and Catholic critics since have never gone further than to say it is *probabilior critice*, but *acceptanda*.

<sup>1</sup>Mount Olivet.—It appears that this was His constant practice from this till the time of His apprehension, with very few exceptions.

<sup>2</sup>All the people.—What aroused the rage of the Pharisees to such a pitch was, that the whole world went after Him. Yet how few were faithful to Him in His day of trial.

<sup>3</sup>Scribes and Pharisees.—The rulers are not represented.

<sup>4</sup>Taken in adultery.—She should die, by the law of Moses, but not necessarily by stoning. Such women were sometimes strangled. Indeed, this law had nearly fallen into desuetude. The case was a test case, as we find in verse 6.

<sup>5</sup>What sayest thou ?—They thought they had Him in a perfect dilemma here. His known meekness could not allow Him to order the stoning, and His not doing so would make Him appear against the law of Moses.

<sup>6</sup>Stooping down.—Many have been trying to divine what He wrote. The most prevalent opinion is that He wrote nothing, but made such forms on the ground that each accuser could see He knew him.

<sup>7</sup>*He that is without sin*.—There is the middle term for their dilemma. Some say this interferes with a judge's duty. He cannot pass sentence if he be a sinner. The Scribes and Pharisees were not judges, only accusers, and worse themselves than the poor woman.

<sup>8</sup>*Went out*.—Modern Pharisees cast stones still, and big ones.

<sup>9</sup>*Alone*.—That is to say, the accusers were gone but His audience remained—she in the midst of them.

<sup>10</sup>*Woman*.—This expression was always said in tenderness.

<sup>11</sup>*Condemned thee? No man*.—Thanks to His wisdom.

<sup>12</sup>*Neither will I. . . . Go and sin no more*.—The sinless pardons and the sinful accuse.

**Accusers :**

- 1st. Should look at home.
- 2nd. Worse than the accused.
- 3rd. Do so to cloak faults under the guise of zeal.

**Accused :**

- 1st. Keep silence.
- 2nd. Depend upon Our Lord.
- 3rd. He will take away the cloud.
- 4th. Even though you be guilty.

12. Iterūm ergo locutus, est eis JESUS, dicens: "Ego sum lux mundi: qui sequitur me non ambulat in tenebris, sed habebit lumen vitæ."

13. Dixerunt ergo ei pharisæi: "Tu de teipso testimonium perhibes: testimonium tuum non est verum."

14. Respondit JESUS et dixit eis: "Et si ego testimonium perhibeo de meipso, verum est testimonium meum, quia scio unde veni et quod vado, vos autem nescitis unde venio aut quod vado.

12. And again Jesus spoke to them, saying: I am the light of the world; he that followeth me walketh not in darkness, but shall have the light of life.

13. The Pharisees, therefore, said to him: Thou givest testimony of thyself; thy testimony is not true.

14. Jesus answered and said to them: Although I give testimony of myself, my testimony is true: for I know whence I came, and whither I go: but you know not whence I come, or whither I go.

15. "Vos secundūm carnem  
judicatis: ego non judico quem-  
quam :

16. "Et si judico ego, judi-  
cium meum verum est, quia  
solus non sum sed ego, et qui  
misit me Pater.

17. Et in lege vestrā scriptum  
est quia duorum hominum tes-  
timonium verum est:

18. "Ego sum qui testimo-  
nium perhibeo de meipso, et  
testimonium perhibet de me qui  
misit me Pater."

19. Dicebant ergo ei : "Ubi  
est Pater tuus ?" Respondit  
JESUS : "Neque me scitis neque  
Patrem meum : si me sciretis,  
forsitan et Patrem meum sci-  
retis."

20. Hæc verba locutus est  
JESUS in gazophylacio, docens  
in templo. Et nemo appre-  
hendit eum, quia necdūm vene-  
rat hora ejus.

15. You judge according to  
the "flesh: I judge not any  
man :

16. And if I do judge, my  
judgment is true: because "I am  
not alone, but I and he that  
sent me, the Father.

17. And in your law <sup>7</sup>it is  
written, that the testimony of  
two men is true.

18. I am one that give testi-  
mony of myself, and <sup>8</sup>the Father  
that sent me giveth testimony  
of me.

19. They said therefore, unto  
him : "Where is thy Father ?"  
Jesus answered : Neither me do  
you know, nor my Father: if  
you did know me, you would  
know my Father also.

20. These words Jesus spoke  
in the <sup>10</sup>treasury, teaching in the  
temple: and no man laid hands  
on him, because his hour was  
not yet come.

Whether Our Lord resumed the discourse which the Pharisees  
with the adulteress had interrupted, or began a new one, directly  
they left Him, to His flock is doubtful. At all events, the drift of  
the words we have culled here is an attempt to bring the  
tormenting Pharisee questioners to a knowledge of His Incarna-  
tion from the very objection they put regarding His word as  
testimony of Himself.

It was a trying time with Him. The toils were being set  
round about Him and He had but six months in which to  
instruct a stiff-necked people and sow the seeds of future truths  
in a hard-headed set of Apostles.

<sup>1</sup>Again.—This word has been differently interpreted, but really, adverbs  
give some people more trouble than they are worth.

<sup>2</sup>*Light of life*.—This is the light of which S. John speaks in the first chapter of his Gospel, namely the road to sanctity clearly defined.

<sup>3</sup>*Thou givest testimony of Thyself*.—This is retorting one of His own statements ; that if he bore testimony of Himself His testimony was not reliable.

<sup>4</sup>*Whence I came*.—He insinuates the Divinity here, which can neither deceive nor be deceived, but yet so as not to provoke them further.

<sup>5</sup>*Flesh*.—Seeing Him so poor and unpretending.

<sup>6</sup>*I am not alone*.—Here again He tries to raise up their ideas.

<sup>7</sup>*It is written*.—Deuteronomy xvii. 6.

<sup>8</sup>*The Father*.—He may have referred here to the evidence of His baptism at the Jordan.

<sup>9</sup>*Where is thy Father ?*—This was said in a snarl at His poor origin, as they thought, and the answer was to make them as wise as they deserved.

<sup>10</sup>*Treasury*.—This was near the door where people put in their offerings for the Temple.

#### Light of the World :

1st. As man by His example.

2nd. By His doctrine and faith.

3rd. By elevating all that was good in man towards heaven.

#### Judging :

1st. Our Lord does not judge them.

2nd. He deals out mercy instead.

3rd. The day of judging cometh, and who will suffer ?

21. *Dixit ergo iterum eis JESUS : "Ego vado, et quæretis me, et in peccato vestro moriemini. Quò ego vado vos non potestis venire."*

22. *Dicebant ergo Judæi : "Numquid interficiet semetipsum, quia dixit : Quò ego vado non potestis venire ?"*

23. *Et dicebat eis : "Vos de deorsum estis : ego de supernis sum. Vos de mundo hoc estis : ego non sum de hoc mundo.*

21. Then Jesus said to them again : I go my way, and you shall seek me, and you shall die in your sin. <sup>3</sup>Whither I go, you cannot come.

22. The Jews, therefore, said : Will he kill himself, because he said : Whither I go, you cannot come ?

23. And he said to them : You are from beneath : I am from above. You are of this world ; I am not of this world.

24. "Dixi ergò vobis quia moriemini in peccatis vestris : si enim non credideritis quia ego sum, moriemini in peccato vestro."

25. Dicebant ergò ei: "Tu quis es ?" Dixit eis JESUS: "Principium, qui et loquor vobis.

26. "Multa habeo de vobis loqui et judicare; sed qui me misit verax est, et ego quæ audivi ab eo, hæc loquor in mundo."

27. Et non cognoverunt quia Patrem ejus dicebat DEUM.

28. Dixit ergò eis JESUS: "Cùm exaltaveritis Filiū Hominis, tunc cognoscetis quia ego sum et à meipso facio nihil, sed sicut docuit me Pater hæc loquor.

29. "Et qui me misit mecum est, et non reliquit me solum, quia ego quæ placita sunt ei facio semper."

24. Therefore I said to you, that you shall die in your sins : for if you believe not that "I am he, you shall die in your sins.

25. They said, therefore, to him: Who art thou? Jesus said to them: "The beginning, who also speak to you.

26. I have many things to speak, and to judge <sup>of</sup> you. But he that sent me is true ; and the things I have heard <sup>from</sup> him, the same I speak in the world.

27. Now they <sup>10</sup>did not know that he said God was his Father.

28. Jesus, therefore, said to them: When you shall have <sup>11</sup>lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself ; but as the Father hath taught me, I speak these things :

29. And he that sent me is with me ; and he hath not <sup>12</sup>left me alone : for I do always the things that please him.

"The beginning who also speak to you." This is a sentence which gives great trouble to interpreters. In the Greek ἀρχὴ the *beginning* is in the accusative case, in the Latin it may be either the accusative or nominative.

Many sound interpreters (A' Lapide among the rest) think that the Greek has an understood preposition governing it, like *In* the beginning in Genesis, and the first chapter of St. John. Ἀρχὴ is in the dative or ablative, there.

The Latin could bear the interpretation, I am the beginning and the end, alpha and omega, as in the Apocalypse.

Modern Catholic interpreters, following the school of S. John Chrysostom, think its meaning may be rendered thus :—" Altogether, what is the use in My speaking to such people as you are ?" We must confess that this looks far-fetched—though it is well sustained by F. Corluy—*grammatically*.

<sup>1</sup>*Again*.—He resumes His discourse for a new concourse of hearers, as we suppose people were passing in and out by the gazophylacium or treasury, continually.

<sup>2</sup>*Shall seek me*.—When it is too late, as remarked in Chapter vii. 34 ; but here there is something more dreadful. The servants of the Pharisees did believe in Our Lord and were converted ; the Pharisees themselves, whom He addresses now did not, and He tells them the consequence.

<sup>3</sup>*Whither*.—Heaven they cannot come to because of their death in sin.

<sup>4</sup>*Kill himself*.—The Pharisees were determined to put Him to death, and they thought He would commit suicide to escape them.

<sup>5</sup>*I am from above*.—He insinuates His origin and puts their mean thoughts on a level with the abyss.

<sup>6</sup>*I am he*.—The Messias, the Promised One.

<sup>7</sup>*The beginning*.—This difficult word may be taken simply (we venture the explanation) as, "Just where we began and yet I speak to you without fruit." *Began* having a twofold meaning, in the Aramaic language which Our Lord spoke ; and being applied either to His divinity or to his Incarnation—both of which they failed to believe or appreciate.

<sup>8</sup>*Of you*.—He could say things but forbears.

<sup>9</sup>*From him*.—He speaks only what is wanted and ordained.

<sup>10</sup>*Did not know*.—This ignorance is at the root of the difficult language which was spoken only for the elect who did know.

<sup>11</sup>*Lifted up*.—The Crucifixion made them strike their breasts and confess.

<sup>12</sup>*Left me alone*.—We two are one.

#### A Treasure :

1st. Is not valued when possessed.

2nd. Wept after when it is lost.

3rd. Very difficult to recover.

Pharisees and their servants :  
1st. The first were not worthy of grace.

2nd. The others were simple and got it.

3rd. The servants were converted and lived.

4th. The Pharisees died in their sins.

30. Hæc illo loquente, multi crediderunt in eum.

31. Dicebat ergo JESUS ad eos qui crediderunt ei Judæos : " Si vos manseritis in sermone meo, verè discipuli mei eritis :

32. " Et cognoscetis veritatem, et veritas liberabit vos."

33. Responderunt ei : " Semen Abrahæ sumus, et nemini servivimus unquam : quomodo tu dicis : *Liberi eritis?*"

34. Respondit eis JESUS : " Amen, amen dico vobis quia omnis qui facit peccatum servus est peccati.

35. " Servus autem non manet in domo in æternum.

36. " Si ergo vos Filius liberaverit, verè liberi eritis : filius autem manet in æternum.

37. " Scio quia filii Abrahæ estis; sed quæratis me interficere, quia sermo meus non capit in vobis.

38. " Ego quod vidi apud Patrem meum loquor : et vos quæ vidistis apud patrem vestrum facitis."

39. Responderunt et dixerunt ei : " Pater noster Abraham est." Dicit eis JESUS : " Si filii Abrahæ estis, opera Abrahæ facite.

30. When he spoke these things, <sup>1</sup>many believed in him.

31. Then Jesus said to those Jews that believed him : If you continue <sup>in</sup> my word, you shall be my disciples indeed :

32. And you shall know the truth, and the truth shall <sup>make</sup> you free.

33. They answered him : We are the seed of Abraham, and we have never been slaves to any man : how sayest thou, You shall be free ?

34. Jesus answered them : Amen, amen I say unto you, that whosoever committeth sin is <sup>the</sup> servant of sin.

35. Now the <sup>servant</sup> abideth not in the house for ever : but the Son abideth for ever.

36. If, therefore, the <sup>Son</sup> shall make you free, you shall be free indeed.

37. I know that you are the children of Abraham ; but you seek to kill me, because my word hath no place in you.

38. I speak that which I have seen with my Father : and you do the things that you have seen <sup>with</sup> your father.

39. They answered and said to him : Abraham is our father. Jesus saith to them : If you be the children of Abraham, do the <sup>works</sup> of Abraham.

40. "Nunc autem quæritis me interficere, hominem qui veritatem vobis locutus sum, quam audivi à DEO: hoc Abraham non fecit.

Our Lord in this passage makes great trial of His new adherents and their companions. He shows them that by being faithful to Him they shall become free.

All at once the pride of race breaks forth, and the disappointment of worldly glory strikes them. They never were slaves; this A'Lapide very aptly terms a *nimis splendide mendacium*. They were slaves in Egypt, slaves in Babylon, and not much removed from the same condition under the Romans.

He then points out another kind of slavery in which they were bound hard and fast. Their designs upon His life were very different from the sentiments which Abraham bequeathed to them. This trial sifted the multitude, and we shall see the result shortly.

<sup>1</sup>*Many believed in Him*.—Some restrict *the many* to simple countryfolk. The Evangelist leaves us to conclude that even some of His enemies had a temporary faith.

<sup>2</sup>*In My words*.—Believing them and following them in practice.

<sup>3</sup>*Make you free*.—Free from sin, free from your passions, free from ignorance, and free from eternal death.

<sup>4</sup>*Seed of Abraham*.—How doubly disgraceful to human nature is a degenerate descendant of a noble stock!

<sup>5</sup>*The servant of sin*.—Those who have spent years in dealing with sinners, and trying to save them from themselves, know how pitiful a slavery is that of sin.

<sup>6</sup>*Servant*.—This may be a slave or a bondservant. Either one or other can be turned away; but a son has his rights. There may be some allusion to Ishmael, and a hint that these degenerate Jews would share his fate. That they understood him so is evident from verse 41.

<sup>7</sup>*Son*.—The eldest son had power to free a certain number of slaves and attach them to himself as bondsmen.

<sup>8</sup>*With your father*.—He makes them be sons of the devil and sin, because they do his works and intend to continue them.

<sup>9</sup>*Works of Abraham*.—He was remarkable for his faith and obedience to the voice of God.

<sup>10</sup>*Abraham did not*.—He did not try to kill one who brought him a message from heaven. He entertained such.

<b>Slavery of sin :</b>	<b>Freedom of Christ :</b>
1st. Human respect is one master.	1st. An innocent man is fearless.
2nd. Shame and dread of discovery another.	2nd. He heeds not calumnies or lies.
3rd. Want of courage in truth another.	3rd. He knows that heaven guards him.
4th. Bad habits and Satan others and worse.	4th. He dies in peace and is venerated afterwards.

41. "Vos facitis opera patris vestri." Dixerunt itaque ei : "Nos ex fornicatione non sumus nati : unum patrem habemus, DEUM."

42. Dixit ergo eis JESUS : "Si Deus pater vester esset, diligenteris utique me. Ego enim ex Deo processi et veni : neque enim a meipso veni, sed ille me misit.

43. "Quare loquelas meam non cognoscitis ? Quia non potestis audire sermonem meum.

44. "Vos expatre diabolo estis, et desideria patris vestri vultis facere : ille homicida erat ab initio, et in veritate non stetit, quia non est veritas in eo : cum loquitur mendacium, ex propriis loquitur, quia mendax est et pater ejus.

45. "Ego autem si veritatem dico non creditis mihi.

46. "Quis ex vobis arguet me de peccato ? Si veritatem

41. You do the deeds of your father. They said then to him : We are not born of fornication : we have 'one Father, God.

42. But Jesus said to them : If God were your Father, verily you would 'love me. For I proceeded and came from God : for I came not of myself, but he sent me.

43. Why do you not know my speech ? Because you cannot 'hear my word.

44. You are of your father, the devil ; and the 'desires of your father you will do. He was a murderer from the beginning, and he 'abode not in the truth : because truth is not in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and 'the father thereof.

45. But if I say the truth, you believe me not.

46. Which of you shall 'convince me of sin ? If I say the

dico vobis, quarè non creditis mihi?

47. "Qui ex D<sup>o</sup> est verba D<sup>e</sup>i audit: proptereà vos non auditis, quia ex D<sup>o</sup> non estis."

48. Responderunt ergò Judæi et dixerunt ei: "Nonne benè dicimus nos quia Samaritanus es tu et dæmonium habes?"

49. Respondit JESUS: "Ego dæmonium non habeo, sed honorifico Patrem meum, et vos inhonorâstis me.

50. "Ego autem non quæro gloriam meam: est qui quærat et judicet.

51. "Amen, amen dico vobis, si quis sermonem meum servaverit, mortem non videbit in æternum."

truth to you, why do you not believe me?

47. He that is of God <sup>1</sup>heareth the words of God. Therefore you hear them not, because you are not of God.

48. The Jews, therefore, answered and said to him: Do we not say well that thou art <sup>2</sup>a Samaritan, and hast a devil?

49. Jesus answered: I <sup>3</sup>have not a devil: but I honour my Father, and you have dis- honoured me.

50. But I seek not <sup>4</sup>my own glory: there is one that seeketh and judgeth.

51. Amen, amen I say to you, if any man keep my word, he shall not <sup>5</sup>see death for ever.

The conflict waxes hotter. The Jews repudiate what they imagine Our Lord insinuates, that they were bastards or given to idolatry—fornication has both these meanings in Hebrew—and He brings them to the great truth which He had often enunciated, and John so carefully recorded.

The children of His kingdom are not of the will of the flesh, etc., but of God. We are children of Him whose teaching we follow, and whose interests we serve. If we follow the law of God and abide in the words and practices of Jesus Christ, we are children of God. If we live in sin and do the works which Christ condemns, then are we children of the devil, and our noble extraction or our high position, will not save us from the slavery of damnation.

<sup>1</sup>One Father God.—Abraham was their father according to the flesh, and as they were not idolaters they claim one God as their Father spiritually.

<sup>2</sup>Love Me.—Our Lord makes a series of syllogisms in the remaining verses. If they were children of God they would love the Son—*atqui* they do not—therefore they are not.

<sup>3</sup>*Hear My word*.—They were making a disturbance now, and preparing to assault Him.

<sup>4</sup>*Desires of your father*.—An argument to prove from their works that they were children of the devil. Not to be idolaters is a good thing, but not enough to make you children of God.

<sup>5</sup>*Abode not in truth*.—From this it appears that the devils were created in innocence and holiness, but did not continue therein.

<sup>6</sup>*The father thereof*.—This is a terrible charge for the Jews and their *nimis splendidum mendacium*. Lying was one of their predominant failings at that time.

<sup>7</sup>*Convince Me of sin*.—*Convict* would be a better word. Our Lord is brave and fearless in His conscious Innocence.

<sup>8</sup>*Heareth*.—This is another syllogism.

<sup>9</sup>*A Samaritan*.—This was a bad name. It meant a heretic; and the opinion is that the Jews used it as Spaniards call a scurvy fellow a *Judio*, even to the present day.

<sup>10</sup>*I have not a devil*.—He passes by the ribaldry and rebuts the charge.

<sup>11</sup>*My own glory*.—He would not be made King.

<sup>12</sup>*See death for ever*.—Shall have eternal life.

#### Dialectics:

- 1st. Some modern writers despise them.
- 2nd. They make us speak and write more accurately.
- 3rd. Our Lord used close logic.

#### Life of holiness:

- 1st. Frees from sin.
- 2nd. Merely passes through death.
- 3rd. Continues for ever.

52. Dixerunt ergo Judæi : “ Nunc cognovimus quia dæmonium habes. Abraham mortuus est et prophetæ, et tu dicis : Si quis sermonem meum servaverit, non gustabit mortem in æternum :

53. “ Numquid tu major es pater noster Abraham, qui mor-

52. The Jews, therefore, said : Now <sup>1</sup>we know that thou hast a devil. <sup>2</sup>Abraham is dead, and the prophets ; and thou sayest : If any man keep my word, he shall not taste <sup>3</sup>death for ever.

53. Art thou greater than our father Abraham, who is dead ?

tuus est? Et prophetæ mortui sunt. Quem te ipsum facis?"

54. Respondit Jesus: "Si ego glorifico me ipsum, gloria mea nihil est: est Pater meus qui glorificat me, quem vos dicitis quia DEUS vester est,

55. "Et non cognovistis eum: ego autem novi eum; et si dixerim quia non scio eum, ero similis vobis, mendax. Sed scio eum, et sermonen ejus servo.

56. "Abraham pater vester exultavit ut videret diem meum: vidit, et gavisus est."

57. Dixerunt ergo Judæi ad eum: "Quinquaginta annos nondum habes, et Abraham vidisti?"

58. Dixit eis Jesus: "Amen, amen dico vobis, antequam Abraham fieret, ego sum."

59. Tulerunt ergo lapides ut jacerent in eum; Jesus autem abscondit se, et exivit de templo.

and the prophets are dead.  
"Whom dost thou make thyself?

54. Jesus answered: If I glorify myself, my glory is nothing: it is my Father that glorifieth me, of whom you say that he is your God.

55. And you have not known him; but I know him: and if I should say that I know him not, I should be like to you, a liar. But I know him, and keep his word.

56. Abraham your father rejoiced that he might see my day: he saw it, and was glad.

57. The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham?

58. Jesus said to them: Amen, amen I say to you, before Abraham was made, I am.

59. Then they took up stones to cast at him: but Jesus hid himself, and went out of the temple.

Before Abraham was I AM. This grand *dictum* was the climax of His instruction. He brought them up to it by close reasoning, by similitudes, by answering their objections, by bearing with their insolence. He asserts that He is the Son of God, He defies them to find in His life the slightest deviation from His standard of sonship.

He brings, by one of those master strokes, the rejoicing of Abraham in limbo before them, and when they cannot understand it or will not. Thinking they have Him as in a vice, being such a young man and boasting to have seen Abraham, who was dead 1700 years, they start a question which brings out the assertion of His divinity.

*I am who am*, was the sacred name of the Deity pronounced only by the high priest. Jesus takes that. They understand Him perfectly, and prepare to stone Him.

<sup>1</sup>*We know*.—We only said it to vex you a while ago, but now we are convinced of it.

<sup>2</sup>*Abraham is dead*.—In one of Our Lord's previous discourses in S. Mark xii. 27, He told them that Abraham lived and that God was the God of the living. Of course they forgot this.

<sup>3</sup>*Death for ever*.—Our Lord's argument was a close one and theirs was a sophism known as *ignoratio elenchi*.

<sup>4</sup>*Whom dost thou make thyself?*—This question is very impudent. It is not *who art thou?* As if He was arrogant.

<sup>5</sup>*It is My Father*.—Jesus very mildly reminds them of the attestation which heaven had borne to His claims.

<sup>6</sup>*Like to you a liar*.—He knew them and could tell them unerringly what they were.

<sup>7</sup>*See my day*.—The accepted interpretation of this is that Abraham saw from limbo, the *Day of Our Lord*—the Incarnation and the consequences thereof—and He lets us know that the events of this world are well known to the Saints in heaven and the souls in purgatory. The parable of Dives would suggest that some things were known in hell also. Many messengers go there daily.

<sup>8</sup>*Fifty years old*.—One Father makes out that Our Lord was older than the general belief. No one agrees with him.

<sup>9</sup>*I AM* ~~THE~~.—This is the JEHOVA or unpronounceable name which it was blasphemy even to utter. Only Our Lord could.

<sup>10</sup>*Hid Himself*.—Rendered Himself invisible. He often did this.

State of separated souls :

1st. Know what would contribute to their happiness.

2nd. If damned, what would increase their misery.

3rd. Know prayers made to them if in bliss.

Fruit of sermons :

1st. Few conversions.

2nd. Difference of opinion.

3rd. Sometimes stoning.

## CHAPTER IX.

*He gives sight to the man born blind.*

1. Et præteriens Jesus, vidit hominem cæcum à nativitate.

2. Et interrogaverunt eum discipuli ejus: "Rabbi, quis peccavit, hic aut parentes ejus, ut cæcus nasceretur?"

3. Respondit Jesus: "Neque hic peccavit neque parentes ejus, sed ut manifestentur opera Dei in illo.

4. "Me oportet operari opera ejus qui misit me, donec dies est: venit nox, quandò nemo potest operari.

5. "Quamdiù sum in mundo, lux sum mundi."

6. Hæc cùm dixisset, exspuit in terram, et fecit lutum ex sputo, et linivit lutum super oculos ejus,

7. Et dixit ei: "Vade, lava in natatoriâ Siloe (quod interpretatur Missus)." Abiit ergò et lavit, et venit videns.

1. And Jesus, <sup>1</sup>passing by, saw a man that was blind from his birth.

2. And <sup>2</sup>his disciples asked him: Rabbi, who hath sinned, <sup>3</sup>this man, or his parents, that he should be born blind?

3. Jesus answered: Neither hath this man sinned, nor his parents; but that the <sup>4</sup>works of God should be made manifest in him.

4. I must work the works of him that sent me, whilst it is <sup>5</sup>day: the night cometh, when no man can work.

5. As long as I am in the world, I am <sup>6</sup>the light of the world.

6. When he had said these things, he spat on the ground, and <sup>7</sup>made clay of the spittle, and spread the clay upon his eyes;

7. And said to him: <sup>8</sup>Go, wash in the pool of Siloe (which is interpreted, Sent.) He went, therefore, and washed; and he <sup>9</sup>came seeing.

Light of the world was a title given to Our Divine Lord, even before he was *Shilo* or the Sent One. These prophetic figures

are singularly verified in the miracle which our Evangelist records here with such minute care and trouble. With the anagogical and figurative meaning we have not busied ourselves during this brief gloss; but here the thing is unavoidable from the very fact of Our Lord's having gone through so many ceremonies.

The mixture of the spittle and the clay—one substance from above and the other from below—the placing of this upon the eyes to make them seemingly more removed from the light than they were, the act of obedience, the washing and the giving of sight, are works which the Light of the World did.

He came from heaven, took human nature, instead of leading us on to Truth in a grand martial procession, He let Himself be conducted to death and seeming extinction. Bathed in His blood—the Blood of the Sent One—He gave light and opened the eyes of the world to His sanctity and His mission.

That Blood still opens the eyes of the soul whether it be applied by the mystic rite of Baptism, in the Sacrament of Penance, or still better in the Sacrament of the Altar. It would be sheer stupidity to pass by so notable an act without seeing at least this much of its significance.

There are four more notable things in this miracle. The pool or fount was one which started miraculously at the prayer of Isaias and flowed only on the Sabbath (or at least, more abundantly then, because the Jews did not draw water from it) but had no curative powers, as far as the accounts of Epiphanius, Jerome and Josephus enlighten us. To this pool Our Lord sent the blind man, and on the Sabbath also.

He abolished the belief which then prevailed among the more learned of the Jews regarding metempsychosis. How could a man sin before his birth on any other supposition? The question of the disciples could not refer to original sin, as in that case all men should be born blind. That the transmigration of souls was then held as a theory is attested by several writers, of whom Calmet gives a list, with extracts from their works.

The third notable thing was that Our Lord was pleased to confer miraculous healing powers upon fountains. He showed that a reverence for sanctuaries where He chooses to grant His favours is not a superstitious thing but a veritable truth laid down by Himself.

Lastly, the ceremonies He went through, which we all know were not necessary, show us that so far from condemning outward religion, which manifests itself in ceremonies, rubrics, and pilgrimages, He even instituted them Himself and left us to follow His example.

This lesson has never been lost upon the faithful. In every age of the Church, even in our own day, places—mostly the deserted and neglected spots—have had apparitions or supernatural blessings conferred on them. The people reverence these; and the devotion thus generated is healthy and pure. At all events, it makes people better and holier, and confers favours as well.

One remarkable thing about sanctuaries is that they do not always continue to be places of blessings. The solution of the difficulty is very simple. In course of time, frauds are committed in them, unholy deeds are done in them, and God withdraws His favours from them. Jerusalem itself would not be spared after unholy feet had trod its streets and crimes had crimsoned its history.

<sup>1</sup>*Passing by*.—When on His way to Mount Olivet at the close of His day's teaching.

<sup>2</sup>*His disciples*.—These were not the same as the *Apostles*, although the Apostles were also disciples.

<sup>3</sup>*This man*.—The proleptic theory that he was made blind for fear of committing a sin by his eyes, and because of a sin which God foresaw he would and did commit—is relegated to the limbo of vain curiosities.

<sup>4</sup>*Works of God*.—He was not kept blind all his life in order that this miracle might be done; but that other works of God could be manifested. We find him bearding the Sanhedrim and becoming one of the first confessors of Our Lord's Divinity.

<sup>5</sup>*Day*.—Our Lord again alludes to His short stay in this world and exhorts others to make a good use of their time.

<sup>6</sup>*The light of the world*.—This has been explained.

<sup>7</sup>*Made clay of the spittle*.—With some dust and it, He made a sort of mud or mortar.

<sup>8</sup>*Go, wash*.—The Mahomedans to this day, appreciate the waters of this fountain. The miracle seems to have blessed the spot.

<sup>9</sup>*Came seeing*.—S. John speaks as a witness.

**Benevolence :**

- 1st. Look for an opportunity.  
 2nd. Do good, well and speedily.  
 3rd. Never mind the consequences.
- 

**Blind men :**

- 1st. Are much to be pitied.  
 2nd. Our Lord was kind to them.  
 3rd. Spiritually blind are to be pitied also.
- 

**Obedience :**

- 1st. Blind, in a blind man.  
 2nd. Prompt—even though he was blind.  
 3rd. Cheerful—in hopes of seeing.
- 

**Mocking ceremonies :**

- 1st. Shows want of courtesy.  
 2nd. Want of understanding.  
 3rd. Want of faith. Should a man go to Church in his shirt sleeves?
- 

8. Itaque vicini et qui videbant eum prius, quia mendicus erat, dicebant : "Nonne hic est qui sedebat et mendicabat ?" Alii dicebant : "Quia hic est."

9. Alii autem : "Nequaquam, sed similis est ei." Ille vero dicebat : "Quia ego sum."

10. Dicebant ergo ei : "Quomodo aperti sunt tibi oculi ?"

11. Respondit : "Ille homo qui dicitur Jesus lutum fecit et unxit oculos meos, et dixit mihi : Vade ad natatoria Siloe et leva. Et abii et lavi, et video."

12. Et dixerunt ei : "Ubi est ille ?" Ait : "Nescio."

13. Adducunt eum ad phariseos qui cæcus fuerat.

8. The neighbours, therefore, and they who had seen him before that he was a beggar, said : Is not this he that sat and begged ? Some said : This is he.

9. And others, No ; but he is like him. But he said : I am he.

10. They said, therefore, to him : How were thy eyes opened ?

11. He answered : That man who is called Jesus made clay, and anointed my eyes, and said to me : Go to the pool of Siloe, and wash. And I went, I washed, and I see.

12. And they said to him : Where is he ? He saith : I know not.

13. They bring him that had been blind to the Pharisees.

Our Lord passed on whilst the miracle was being performed. The neighbours and those who knew the poor beggar man

gathered around him of course, and asked him how he recovered his sight.

He is a brave sturdy beggar, and tells the truth like a man all through his cross-examination, both by the neighbours and the Pharisees.

A nice historical question arises here. If we look into the lives of the saints and the history of sanctuaries, we shall find more of the poor cured than of any other class. This is really an argument in favour of their heavenly gifts. The poor are so helpless and such objects of pity, even in their sins. The rich can bring comforts around them which will compensate for the loss of a sense or senses, but the poor cannot.

It is needless to say that bodily defects come from natural causes in the womb, and that they have nothing to do with curses; but something with blessings.

<sup>1</sup>*The neighbours.*—It is supposed that these were his companions in the poor lodging-house, and those who may have shared the surplus of the alms he got by begging.

<sup>2</sup>*Some said : This is he.*—There was a difference of opinion on so simple a matter as his identity. What wonder if there be such on things beyond our senses !

<sup>3</sup>*He is like him.*—These were the malicious ones, who tried to do away with the cure, very likely Scribes.

<sup>4</sup>*I am he.*—He confesses the truth boldly, no matter what it may cost him.

<sup>5</sup>*How were thy eyes opened ?*—This question seems to come from the malicious party, as the others could easily have seen him walking off, perhaps without a guide, as he must have known the place, having begged there so long, and washing in the fountain.

<sup>6</sup>*Called Jesus.*—The beggar man did not know Our Lord, but only heard His name from the bystanders, as he did not style Him Rabbi.

<sup>7</sup>*I went, I washed, I see.*—Cæsar's *veni, vidi, vici* was not more graphic.

<sup>8</sup>*Where is he ?*—Evidently these were malicious.

<sup>9</sup>*To the Pharisees.*—This confirms our suspicions. The Pharisees were maturing their plots, and found this cure playing into their hands.

Simple neighbours :

- 1st. Love to speak about your good.
- 2nd. Rejoice in your good luck.
- 3rd. Share their joy with you.

Bad neighbours :

- 1st. Find fault with your fortune.
- 2nd. Pretend to be interested in order to get your secrets.
- 3rd. Then go and betray you.

14. Erat autem sabbatum quando lutm fecit Jesus et aperuit oculos ejus.

15. Iterum ergo interrogabant eum pharisæi quomodo vidisset. Ille autem dixit eis: Lutum mihi posuit super oculos, et lavi, et video."

16. Dicebant ergo ex pharisæis quidam: "Non est hic homo à Dño, qui sabbatum non custodit." Alii autem dicebant: "Quomodo potest homo peccator hæc signa facere?" Et schisma erat inter eos.

17. Dicunt ergo cæco iterum: "Tu quid dicis de illo qui aperuit oculos tuos?" Ille autem dixit: "Quia propheta est."

The juridical examination of this miracle brings before us the hollow nature of the principles which guided the Pharisees, and the deep venom which seemed to taint all their judgments.

The cured man is marched off by the malicious neighbours to the Pharisees. They are to give their opinion as to whether he has been cured or not, and whether our Lord and he did not both break the Sabbath, one by making the paste, and the other by washing it off.

There was a foregone conclusion in the breasts of the Pharisees. Some said Our Lord must be a sinner because He violated the Sabbath: this was their foregone conclusion. Others (like Nicodemus) maintained that God would not give such power to a sinner.

This dissension and thorough examination gave the miracle the fullest publicity in Jerusalem, and amongst every circle of its inhabitants. The wiles of evil men God can turn to His glory.

<sup>1</sup>Sabbath.—This was after sunset, when the Sabbath had just begun.

<sup>2</sup>How.—They were about to found a count against Our Lord from this event. So far were they from profiting by a work from heaven!

14. Now it was the sabbath when Jesus made the clay and opened his eyes.

15. Again, therefore, the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see.

16. Some, therefore, of the Pharisees said: This man is not of God, who keepeth not the sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them.

17. They say, therefore, to the blind man again: What sayest thou of him that hath opened thy eyes? And he said: He is a prophet.

<sup>3</sup>I see.—He gives his plain unvarnished tale just as he gave it to his friends.

<sup>4</sup>Is not of God.—Their notions of the Sabbath were so totally mistaken that Our Lord did miracles on purpose, on those days, in order to remove them. He did not succeed. Did any one ever hear of a Sabbatarian coming to the possession of common sense, much less of faith?

<sup>5</sup>A sinner.—There was good reasoning here, but it was deficient. Judas performed miracles; and many who perform them will hear the words “I know you not” at the Day of Judgment.

<sup>6</sup>A division.—This is the usual thing in corporations.

<sup>7</sup>Again.—They examined this poor fellow over and over. They now want his opinion of Our Lord to see if it can be quoted against Him.

<sup>8</sup>He is a prophet.—That meant a holy man far beyond the ordinary standard of pharasaic righteousness.

Evil minds :

- 1st. Find faults in benefits.
- 2nd. Grudge the poor a bit of happiness.
- 3rd. Frustrate all the good they can.

Honest minds :

- 1st. Tell the truth.
- 2nd. Give glory where due.
- 3rd. Get God's blessings.

18. Non crediderunt ergo Iudei de illo quia cæcus fuisset et vidisset, donec vocaverunt parentes ejus qui viderat.

18. <sup>1</sup>The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they <sup>2</sup>called the parents of him that had received his sight;

19. Et interrogaverunt eos, dicentes: “Hic est filius vester, quem vos dicitis quia cæcus natus est? Quomodo ergo nunc videt?”

19. And asked them, saying: Is this your son, who you say was born blind? <sup>3</sup>How then doth he now see?

20. Responderunt eis parentes ejus et dixerunt: “Scimus quia hic est filius noster et quia cæcus natus est:

20. His parents answered them, and said: ‘We know that this is our son, and that he was born blind:

21. "Quomodo autem nunc videat nescimus, aut quis ejus aperuit oculos nos nescimus; ipsum interroga: ætatem habet, ipse de se loquatur."

22. Hæc dixerunt parentes ejus quoniam timebant Iudeos: jam enim conspiraverant Iudei ut, si quis eum confiteretur esse Christum, extrà synagogam fieret.

23. Propterea parentes ejus dixerunt: "Quia ætatem habet, ipsum interroga."

21. But how he now seeth, we know not: or who hath opened his eyes, we know not: ask himself, <sup>1</sup>he is of age; let him speak for himself.

22. These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue.

23. Therefore did <sup>2</sup>his parents say: He is of age, ask himself.

From no other passage than from this of S. John can we so well see the malice of the Pharisees. They had interrogated the poor beggar man and found nothing in his confession which they could turn against Our Lord. It is possible some amongst them may have suggested that he was bribed. They then send him away, or put him out of the witness-box and call his father and mother.

These latter get afraid and the examiners think to intimidate them. However, they adroitly escape, as if heaven had inspired them and the words of Our Lord came true, "*dabitur enim vobis, in illa hora, quid loquamini.*"

They bear testimony of the most damaging kind, in their simplicity and honesty. They candidly tell that he was blind from his birth and they refer them to himself, as being of age, to answer for the miracle. Pharisees foiled.

<sup>1</sup>The Jews.—There must have been a fuller meeting of the Sanhedrim after the scene just annotated. They began to think it was all a hoax. Who ever heard of such a cure?

<sup>2</sup>Called the parents.—How providentially was everything arranged. His parents were alive and could give evidence. They could say whether it was *he himself* or one like him, and whether he was blind from birth or not.

<sup>3</sup>How then doth he now see?—This was certainly a very stiff and untutored way to put a question of such importance.

<sup>4</sup>*We know.*—The parents give their evidence fairly and just tell the truth and no more; although they do not wish to compromise themselves or be expelled from the Synagogue.

<sup>5</sup>*We know not.*—They knew him, but of his cure they knew nothing or chose to say nothing.

<sup>6</sup>*He is of age.*—He must be about thirty, a time when every Jew was his own master.

<sup>7</sup>*Agreed among themselves.*—This is the first revelation we have had of their diabolical resolution. Any man who confessed Jesus as the Christ or Messias, must be excommunicated and cast out of the Synagogue.

<sup>8</sup>*His parents.*—The poor old creatures were afraid and left the whole thing to their son. They left it in good hands as we shall see presently.

Self importance :

- 1st. Makes a great noise—like a drum.
- 2nd. Is easily burst.
- 3rd. Great is the collapse thereof.

Timid selfishness :

- 1st. Tries to avoid danger.
- 2nd. Exposes even the nearest.
- 3rd. Escapes danger and is despised for its success.

24. Vocaverunt ergo rursum hominem qui fuerat cæcus, et dixerunt ei: "Da gloriam Deo: nos scimus quia hic homo peccator est."

25. Dixit ergo eis ille: "Si peccator est nescio: unum scio, quia, cæcus cum essem, modò video."

26. Dixerunt ergo illi: "Quid fecit tibi? quomodo aperuit tibi oculos?"

27. Respondit eis: "Dixit vobis jam, et audistis: quid iterum vultis audire? Numquid et vos vultis discipulie ejus fieri?"

24. They, therefore, called the man again that had been blind, and said to him: 'Give glory to God. 'We know that this man is a sinner.'

25. He said then to them: If he be a sinner, I know not: 'one thing I know, that, whereas I was blind, I now see.'

26. Then they said to him: What did he to thee? 'how did he open thy eyes?

27. He answered them: I have told you already, and you have heard: 'why would you hear it again? will you also 'become his disciples?

28. Maledixerunt ergo ei et dixerunt : " Tu discipulus illius sis, nos autem Moysi discipuli sumus.

29. " Nos scimus quia Moysi locutus est Deus: hunc autem nescimus unde sit."

30. Respondit illi homo et dixit eis : " In hoc enim mirabile est quia vos nescitis unde sit, et aperuit meos oculos :

31. " Scimus autem quia peccatores Deus non audit; sed si quis Dei cultor est et voluntatem ejus facit, hunc exaudit.

32. " A saeculo non est auditum quia quis aperuit oculos cæci nati.

33. " Nisi esset hic à Deo, non poterat facere quidquam."

34. Responderunt et dixerunt ei : " In peccatis natus es totus, et tu doces nos ?" Et ejeerunt eum foras.

28. They reviled him, therefore, and said : Be thou his disciple: but we are the 'disciples of Moses.

29. We know that God spoke to Moses: but as to this man, we know not from whence he is.

30. The man answered, and said to them: For in this is a wonderful thing, that <sup>8</sup>you know not from whence he is, and he hath opened my eyes.

31. Now we know that God doth not hear sinners: but if a man be a worshipper of God, and doeth his will, <sup>9</sup>him he heareth.

32. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind.

33. Unless this man were of God, <sup>10</sup>he could not do anything.

34. They answered and said to him: "Thou wast wholly born in sins, and dost thou teach us? And they <sup>11</sup>cast him out.

It is a nice thing to see how the beggar man made fools of all the members of the Council. They argue with him and try to make him acknowledge that Our Lord did it by some trick or by magic. No, he was sincerely honest and although he did not yet know that Our Lord was God, he felt He was a holy man.

"God doth not hear sinners." This has been quoted by Donatists and others, and made use of by enemies of mercy. The poor blind man was not yet fully instructed, and he meant that he heard from others that God would not listen to sinners and do miracles at their bidding.

Some of our commentators go into long disquisitions over this point and we are as wise after reading them as we were before. The truth is that if God hears the prayers of sinners who still remain so, it is like giving them a white elephant. He gave the Jews a king—Saul!

<sup>1</sup>*Give glory to God.*—This was a form of oath among the Jews like “tell the truth and shame the devil,” but it was used here as a half bribe to the poor beggar man.

<sup>2</sup>*We know him to be a sinner.*—What an infernal calumny. They wanted to browbeat the beggar man and make him tell lies.

<sup>3</sup>*One thing I know.*—The poor fellow stuck to his point, and they could not turn him from it. All that Our Lord cured were not as faithful as the beggar.

<sup>4</sup>*How did he open thy eyes?*—This is a new form of a question repeated a dozen times.

<sup>5</sup>*Why would you hear it again?*—As S. Chrysostom observes, are you like a hound tossing a hare half-a-dozen times before he kills it? or a cat playing death with a mouse?

<sup>6</sup>*Become his disciples.*—He has turned the tables on them now, and becomes their examiner. The bitter irony is nice.

<sup>7</sup>*Disciples of Moses.*—They are very grand and very ancient.

<sup>8</sup>*You know not whence he is and he hath opened my eyes.*—He is inspired here. He shows them that their vaunted knowledge does not serve them; and that the new prophet, whom they despise, did what Moses and the rest never were able to do.

<sup>9</sup>*Him he heareth.*—The poor man was right even in his half-ignorant state of mind.

<sup>10</sup>*He could not do anything.*—This is a Hebraism for anything of the wonders reported of Him.

<sup>11</sup>*Thou wast wholly born in sins.*—They were able to vituperate in false philosophy as a last resource.

<sup>12</sup>*Cast him out.*—He was excommunicated by the Jews.

#### Arrogance:

- 1st. Assumes things it has not got.
- 2nd. Tries to foist them on others.
- 3rd. Does mad things when unsuccessful.

#### Wise humility:

- 1st. Gets inspired for the occasion.
- 2nd. Even fools say wise things then.
- 3rd. It suffers, but is exalted.

35. Audivit JESUS quia eje-  
runt eum foras, et, cum in-  
venisset eum, dixit ei: "Tu  
credis in Filium DEI?"

36. Respondit ille et dixit:  
"Quis est, Domine, ut credam  
in eum?"

37. Et dixit ei JESUS: "Et  
vidisti eum et qui loquitur  
tecum ipse est."

38. At ille ait: "Credo,  
Domine." Et procidens adoravit  
eum.

39. Et dixit JESUS: "In  
judicium ego in hunc mundum  
veni, ut qui non vident videant,  
et qui vident cæci fiant."

40. Et audierunt quidam ex  
pharisæis qui cum ipso erant,  
et dixerunt ei: "Numquid et  
nos cæci sumus?"

41. Dixit eis JESUS: "Si  
cæci essetis, non haberetis pec-  
catum: nunc verò dicitis *Quia  
videmus*, peccatum vestrum  
manet."

35. Jesus 'heard that they  
had cast him out; and when  
he had found him, he said to  
him: Dost thou believe in the  
Son of God?

36. He answered and said:  
Who is he, Lord, <sup>that</sup> I may  
believe in him?

37. And Jesus said to him:  
Thou hast both seen him, and  
<sup>it is he who talketh with thee.</sup>

38. And he said: I believe  
Lord. And, falling down, <sup>he</sup>  
adored him.

39. And Jesus said: For  
judgment I am come into this  
world: that they who see not  
may see; and <sup>they who see</sup>  
may become blind.

40. And some of the Phari-  
sees that were with him heard:  
and they said to him: Are we  
also blind?

41. Jesus said to them: If  
you were blind, <sup>you should not</sup>  
have sin: but now you say:  
We see. Your sin remaineth.

The beggar man behaved himself nobly before the assembly of Pharisees, and now Our Lord seeks him out to reward him with the light of faith, which the poor fellow receives with alacrity. He falls down at the feet of his Saviour and adores Him at once.

There is a history of this man, and his life is written in the old annals of Church history. He remained attached to the faith which Our Lord gave him. His name was Cedonius or Sidonius. He was baptised by one of the Apostles after Pentecost, became an exile with Lazarus and others, finally landed in France, and was the second bishop of Aquensis, where he died in a venerable old age.

This legend is well supported, and seems a worthy sequence to his noble confession before the Sanhedrim, and the superior wisdom with which he confounded them.

<sup>1</sup>*Heard*.—He knew all about it; but waited until some one told him the fate of the poor *ci devant* blind beggar man.

<sup>2</sup>*Son of God*.—Some copies have Son of Man, but they have not much authority. Both come to the same thing.

<sup>3</sup>*That I may believe in Him*.—The poor man had beautiful dispositions. He only wanted to know in order to believe.

<sup>4</sup>*It is He who talketh with thee*.—This man is quite worthy of the legend; for Our Lord seems never to have minded the other blind men whom He cured, and to have taken (if we might so express ourselves), a special interest in this one.

<sup>5</sup>*He adored Him*.—He immediately believed in Our Lord's divinity, and acted accordingly.

<sup>6</sup>*For judgment*.—Not that He came to condemn; but as Simeon said in S. Luke ii. 34, He was placed for the ruin and resurrection of many in Israel. He was *passively* a crucial test of faith.

<sup>7</sup>*They who see*.—Who see well enough but not far enough, because of their pride and self-sufficiency.

<sup>8</sup>*Are we also blind?*—They watched Him closely, and took the observation to themselves.

<sup>9</sup>*You should not have sin*.—There are various interpretations of this passage. Two are good. 1st. If you were blind to your own excellence you might get grace to see. 2nd. If you were really ignorant I should have compassion on you and open your minds.

Disposition to faith :

1st. Honesty of heart.

2nd. Willingness to embrace it when seen.

3rd. Courage to confess it.

Want of disposition.

1st. Self-sufficiency and being content to grope in darkness.

2nd. Judging every sacred thing as if judges.

3rd. Refusing light as being too enlightened.

## CHAPTER X.

*Christ is the door and the good shepherd. He and his Father are one.*

1. "Amen, amen dico vobis, qui non intrat per ostium in ovile ovium, sed ascendit aliundè, ille fur est et latro.

2. "Qui autem intrat per ostium, pastor est ovium.

3. "Huic ostiarius aperit, et oves vocem ejus audiunt; et proprias oves vocat nominatim et educit eas.

4. "Et, cùm proprias oves emiserit, ante eas vadit, et oves illum sequuntur quia sciunt vocem ejus;

5. "Alienum autem non sequuntur, sed fugiunt ab eo, quia non neverunt vocem alienorum."

6. Hoc proverbium dixit eis Jesus. Illi autem non cognoverunt quid loqueretur eis.

1. Amen, amen I say to you: He that entereth not by the door into the 'sheepfold, but climbeth up another way, the same is a <sup>3</sup>thief and a robber.

2. But he that entereth in <sup>3</sup>by the door is the shepherd of the sheep:

3. To whom the porter openeth; and the sheep <sup>4</sup>hear his voice: and he calleth his own sheep <sup>5</sup>by name, and leadeth them out.

4. And when he hath let out his own sheep, he <sup>6</sup>goeth before them: and the sheep follow him, because they know his voice.

5. But a stranger they follow not, but <sup>7</sup>fly from him; because they know not the voice of strangers.

6. This <sup>8</sup>parable Jesus spoke to them. But they <sup>9</sup>understood not what he was speaking to them.

This parable was spoken by Our Lord seemingly just as He had left the Pharisees in their sad state, and brought the poor beggar into His fold.

It has two points. The first is, that all who are to come into His Church have to be called by Him, through grace and other adjuncts. That the door is well guarded with a lock and key,

like the sheepfolds in Palestine, and that only the shepherd has the key wherewith to enter, bring the sheep in and let them out to feed. You must enter, if you wish, by Him or those to whom He gives the keys.

The second point is that, as sheep in the East knew their shepherd's voice and followed it, so it must come to pass in the Church He was about to establish. No one could be pastor of a flock unless he received jurisdiction from the proper authority, and got the loan of the key. He alone was to be accepted.

<sup>1</sup>*Sheepfold*.—This is a simile which would strike those whom Our Lord addressed, as they nearly all owned sheep out in the country, and tended them, except when engaged in the temple.

<sup>2</sup>*Thief*.—He has not the key and will not be let in by the porter, so he has to get over the wall, not to feed the sheep, but to steal and eat them.

<sup>3</sup>*By the door*.—No one ought to enter the Church or the sanctuary except by a true vocation and legitimate authority.

<sup>4</sup>*Hear his voice*.—Several shepherds put their sheep into the same fold in the East, and each flock knows its own shepherd, and follows him out in the morning when he calls them.

<sup>5</sup>*By name*.—This is to show that a real Christian pastor ought not to be like the Grand Llama of Thibet, perpetually invisible, but ought to know his people one by one, and ought not to have a larger flock than he is able to know.

<sup>6</sup>*Goeth before*.—A pastor should set good example, and lead his people rather by that than by his word or voice.

<sup>7</sup>*Fly from him*.—Supposing a Protestant minister entered a Catholic Church and went to say mass! They would fly.

<sup>8</sup>*Parable*.—S. John has not given us many.

<sup>9</sup>*Understood not*.—It was not intended for them so much as it is for us. The only sheep there who knew his pastor was the blind man cured.

Bad vocations :

1st. By interest.

2nd. By selfish motives.

3rd. Thrust into the sanc-  
tuary by friends.

Pastor :

1st. Knows his sheep by name.

2nd. Lets them know his voice.

3rd. Let him always lead them, especially in dangerous times.

7. *Dixit ergo eis iterum Jesus: "Amen, amen dico vobis quia ego sum ostium ovium.*

8. "Omnes quotquot venerunt fures sunt et latrones, et non audierunt eos oves.

9. "Ego sum ostium: per me si quis introierit, salvabitur, et ingredietur et egredietur, et pascua inveniet.

10. "Fur non venit nisi ut furetur et mactet et perdat: ego veni ut vitam habeant, et abundantius habeant.

11. "Ego sum pastor bonus. Bonus pastor animam suam dat pro ovibus suis;

12. "Mercenarius autem et qui non est pastor, cuius non sunt oves propriæ, videt lupum venientem, et dimittit oves et fugit, et lupus rapit et dispergit oves.

13. "Mercenarius autem fugit quia mercenarius est, et non pertinet ad eum de ovibus.

14. "Ego sum pastor bonus, et cognosco meas et cognoscunt me meæ;

7. Jesus, therefore, said to them again: Amen, amen I say to you, I am the door 'of the sheep.

8. All 'they who came are thieves and robbers: and the sheep heard them not.

9. I am the door. If any one enter by me, he shall be saved: and he shall 'go in, and go out, and shall find pastures.

10. The thief cometh not, but to 'steal, and to kill, and to destroy. I am come that they may have life, and may have it 'more abundantly.

11. I am the good shepherd. The good shepherd 'giveth his life for his sheep.

12. But the hireling, and he that is not the shepherd, whose own sheep they are not, seeth 'the wolf coming, and leaveth the sheep, and fleeth: and the wolf snatcheth, and scattereth the sheep.

13. And 'the hireling fleeth, because he is a hireling: and he hath no care for the sheep.

14. I am the good shepherd; and I know mine, and 'mine know me.

The parable proceeds now to show the necessity of faith. This is the door, Jesus Christ as God and Man, the Redeemer of the world, is to be believed in as He teaches, and then through His merits we enter the Church.

Nay, more; He is the Good, or the Great Shepherd. Other shepherds may attend the sheep under His direction. These

themselves must enter by the door of ordination and have the proper commission ; otherwise they are thieves and robbers.

There is an insinuation also that even lawful pastors who think only of fleecing their flocks and fattening on them without caring them in spiritual things, are little better than the thieves who come in by climbing over the wall.

<sup>1</sup>*Of the sheep*.—Some think that the parable supposes there were two doors to the sheepfold. A parable is never supposed to run on four feet. It is like all similes, and extra things are thrown in for ornament. See S. Matthew's Gospel *passim*.

<sup>2</sup>*They who came*.—The teachers who came without being sent. This is the distinction between a true and a false prophet. One is sent and the other sets up himself.

<sup>3</sup>*Go in and go out*.—Sheep get liberty when they are well behaved, and then go in and go out as they please.

<sup>4</sup>*Steal and to kill*.—False pastors teaching heresy are worse even than murderers. They not only kill the souls of their actual flocks but the souls of their descendants.

<sup>5</sup>*More abundantly*.—Full measure flowing over, etc.

<sup>6</sup>*Giveth his life*.—This Our Divine Lord did in reality ; and every good priest is prepared to attend all manner of diseases, even though such a visit may cost him his life.

<sup>7</sup>*The wolf coming*.—Wolves are of various kinds. Some kill by false doctrine, some by false charity, some by bad example. For all these the pastor must watch.

<sup>8</sup>*The hireling*.—Minds himself and not the sheep.

<sup>9</sup>*Mine know me*.—Catholics all think in the same way of Our Lord and believe His Incarnation. We know Him.

#### The Good shepherd :

- 1st. Knows his sheep.
- 2nd. Minds them and protects them.
- 3rd. Even at the cost of his life.

#### The Bad shepherd :

- 1st. Does not know his sheep.
- 2nd. Only looks for the wool, etc.
- 3rd. Runs away in time of danger.

15. "Sicut novit me Pater, et ego agnosco Patrem. Et animam meam pono pro ovibus meis.

16. "Et alias oves habeo quae non sunt ex hoc ovili : et illas oportet me adducere, et vocem meam audient, et fieri unus ovile et unus pastor.

17. "Propterea me diligit Pater, quia ego pono animam meam, ut iterum sumam eam.

18. "Nemo tollit eam a me, sed ego pono eam a meipso. Et potestatem habeo ponendi eam, et potestatem habeo iterum sumendi eam : hoc mandatum accepi a Patre meo."

15. As <sup>1</sup>the Father knoweth me, and I know the Father : and I lay down my life <sup>2</sup>for my sheep.

16. And <sup>3</sup>other sheep I have, that are not of this fold ; them also I must bring, and they shall hear my voice ; and there shall be made <sup>4</sup>one fold and one shepherd.

17. Therefore doth the Father love me, because I lay down my life, <sup>5</sup>that I may take it again.

18. No man <sup>6</sup>taketh it away from me, but I lay it down of myself : and I have <sup>7</sup>power to lay it down, and I have power to take it up again. This commandment I have <sup>8</sup>received from my Father.

The grand question which theologians treat in the Treatises on the Incarnation, about the Liberty of Christ is very well solved by Our Lord Himself.

He has received a command from His Father to lay down His life of *Himself*. To lay it down by His own free will, and to take it up again.

Could He avoid laying it down ? He *could* in the abstract, as the very words of the command imply, but He *would* not. Even if there were no command at all He would have died at an intimation that the Father wished it, and therefore was He so loved as man.

Throughout the whole passage Our Lord is impressing two great truths upon the minds of His hearers. The first is that He is very God—a thing shown from the power He has of separating His soul from His body and joining them again.

The second is that this death will be a glorious thing and will gather the world into one fold under one shepherd.

<sup>1</sup>The Father knoweth me.—This is properly an appendix to verse 14. The difference between us and Christ is this : We cannot return His love

sufficiently, but He can return His Father's. It is a beautiful thought however, that Heavenly love is the bond which unites us.

*\*For my sheep.*—For all in intent; for the sheep who are saved effectively.

*\*Other sheep.*—These were possible sheep. The gentiles and the descendants of those who first entered.

*\*One fold and one shepherd.*—We never heard that Our Lord came to establish more Churches than *one* until recently.

*\*That I may.*—This was the object. The Resurrection, as said elsewhere, is the hinge of all our Faith.

*\*Taketh it away.*—The four Evangelists in describing His death use words which signify that it was a spontaneous act of His will.

*\*Power.*—The full free power—even though we may not know adequately how to explain it; like the foreseen contingent acts of man.

*\*Received.*—Hence S. Paul makes a part of His great glory consist in His having been obedient unto death even to the death of the Cross. Some theologians think the *manner* of His death was not included in the command.

#### Unity of the Church :

- 1st. She must be one in Faith.
- 2nd. One in obedience to Head.
- 3rd. Have but one Head here.

#### Death of Christ :

- 1st. Atonement for sin.
- 2nd. The end of His suffering.
- 3rd. The beginning of His glory.
- 4th. Precious . . . . death of the just.

19. Dissensio iterum facta est inter Judæos propter sermones hos.

20. Dicebant autem multi ex ipsis: "Dæmonium habet et insanit: quid eum auditis?"

21. Alii dicebant: "Hæc verba non sunt dæmonium habentis: numquid dæmonium potest cæcorum oculos aperire?"

22. Facta sunt autem Encæ-

19. *\*A dissension rose again among the Jews for these words.*

20. And many of them said: He hath a devil, *\*and is mad;* why hear you him?

21. Others said: These are not the words of one that hath a devil: *\*can a devil open the eyes of the blind?*

22. And it was the *'feast of*

nia in Jerosolymis, et hyems erat.

23. Et ambulabat JESUS in templo, in porticu Salomonis.

24. Circumdederunt ergo eum Iudæi, et dicebant ei: "Quousque animam nostram tollis? Si tu es Christus, dic nobis palam."

25. Respondit eis JESUS: "Loquor vobis, et non creditis: opera quæ ego facio in nomine Patris mei, hæc testimonium perhibent de me.

26. "Sed vos non creditis, quia non estis ex ovibus meis.

27. "Oves meæ vocem meam audiunt, et ego cognosco eas, et sequuntur me;

28. "Et ego vitam æternam do eis, et non peribunt in æternum, et non rapiet eas quisquam de manu mea.

29. "Pater meus quod dedit mihi majus omnibus est, et nemo potest rapere de manu Patris mei.

30. "Ego et Pater unum sumus."

the dedication at Jerusalem: and it was winter.

23. And Jesus <sup>1</sup>walked in the temple, in Solomon's porch.

24. The Jews, therefore, came round about him, and said to him: How long dost thou hold our souls <sup>2</sup>in suspense? If thou be the Christ, tell us plainly.

25. Jesus answered them: I speak to you, and <sup>3</sup>you believe not: the works that I do in the name of my Father, they give testimony of me:

26. But you do not believe, because <sup>4</sup>you are not of my sheep.

27. My sheep hear my voice, and I know them, and they follow me:

28. And <sup>5</sup>I give them life everlasting: and they shall not perish for ever, and no man shall snatch them out of <sup>6</sup>my hand.

29. That which my Father hath given me is <sup>7</sup>greater than all: and no man can snatch them out of the hand of my Father.

30. I and the Father <sup>8</sup>are one.

*I and the Father are One.* This is the great text quoted by the Fathers against the Arians. In reading verses 29 and 30 after the Greek, they will go thus:

My Father who hath given Me the sheep is greater than all.

But I and the Father are One.

Therefore, no one can take them from me.

After the Latin :

That which the Father hath given is greater than all.

*That* is the Divinity, for I and the Father are One.

Therefore, no one can take My sheep from Me.

In asserting His power of sanctifying His sheep, of giving them eternal life, all by His own power, He declared His divinity. His works are appealed to to prove that He was justified in what He claimed. Then He asserts it categorically.

<sup>1</sup>*A dissension*.—“The Evangelist does not tell us how it ended,” remarks one commentator. We may tell him that the same dissension is going on yet.

<sup>2</sup>*He is mad*.—There was always a strong party who held this opinion, chiefly amongst His faithless brethren and neighbours in Nazareth.

<sup>3</sup>*Can a devil open the eyes of the blind?*—This party had some sound reasoning on their side.

<sup>4</sup>*Feast of the Dedication*.—What follows now occurred some time after the discourse about the good shepherd. Some gather from S. Luke ix. 51 and xiii. 22, that He went to Galilee; others think He stayed in Judea.

<sup>5</sup>*Walked*.—He generally sat when teaching.

<sup>6</sup>*In suspense*.—This crowd was hostile, and were hemming Our Lord in so that He might not escape the stones which they had ready for Him.

<sup>7</sup>*You believe not*.—He knew their interiors, and yet they could see nothing divine in Him.

<sup>8</sup>*You are not*.—He knew His sheep and knew who were not.

<sup>9</sup>*I give them life everlasting*.—Only God could do this.

<sup>10</sup>*My hand*.—This is His Providence which sustains *all*.

<sup>11</sup>*Greater than all*.—The Divine Nature.

<sup>12</sup>*Are One*.—*One* in Nature, *two* in Person.

Mad :

1st. Because of His enthusiasm.

2nd. Because He exposed Himself to danger.

3rd. Because He died, even.

Errors against the Incarnation are threefold :

1st. Against His Divinity.

2nd. Against His Humanity.

3rd. Against the Hypostatic Union.

31. Sustulerunt ergò lapides  
Judæi ut lapidarent eum.

32. Respondit eis JESUS :  
“ Multa bona opera ostendi  
vobis ex Patre meo : propter  
quod eorum opus me lapidatis ? ”

33. Responderunt ei Judæi :  
“ De bono opere non lapidamus  
te, sed de blasphemia, et quia  
tu, homo cùm sis, facis teipsum  
DEUM.”

34. Respondit eis JESUS :  
“ Nonne scriptum est in lege  
vestrâ quia *Ego dixi : Dii estis ?*

35. “ Si illos dixit deos ad  
quos sermo DEI factus est (et  
non potest solvi Scriptura),

36. “ Quem Pater sanctifi-  
cavit et misit in mundum, vos  
dicitis *Quia blasphemas quia*  
*dixi : Filium Dei sum ?*

37. “ Si non facio opera Patris  
mei, nolite credere mihi ;

38. “ Si autem facio et si  
mihi non vultis credere, operi-  
bus credite, ut cognoscatis et  
credatis quia Pater in me est  
et ego in Patre.”

39. Quærebant ergò eum ap-  
prehendere. Et exivit de mani-  
bus eorum.

40. Et abiit iterum trans  
Jordanem, in eum locum ubi  
erat Joannes baptizans primùm,  
et mansit illuc.

41. Et multi venerunt ad

31. The Jews then <sup>1</sup>took up  
stones to stone him.

32. Jesus answered them :  
“ Many good works I have  
shown to you from my Father :  
for which of those works do you  
stone me ? ”

33. The Jews answered him :  
For a good work we stone thee  
not, but <sup>2</sup>for blasphemy : and  
because that thou, “ being a man,  
makest thyself God.”

34. Jesus answered them : Is  
it not written in your law : I  
have said, “ you are gods ? ”

35. If he called them gods, to  
whom the word of God was  
spoken, and the Scripture can-  
not be made void ;

36. Do you say of him, whom  
the Father hath <sup>3</sup>sanctified and  
sent into the world : Thou blas-  
phemest ; because I said, I am  
the <sup>4</sup>Son of God ?

37. If I do not the works of  
my Father, <sup>5</sup>believe me not.

38. But if I do, though you  
will not believe me, believe the  
works, that you may know and  
believe that the Father <sup>6</sup>is in  
me, and I in the Father.

39. They sought, therefore,  
to take him : and he escaped  
<sup>7</sup>out of their hands.

40. And he went away again  
<sup>11</sup>beyond the Jordan, into that  
place where John was baptizing  
first ; and there he abode.

41. And many resorted to

eum, et dicebant quia Joannes quidem signum fecit nullum;

42. Omnia autem quæcumque dixit Joannes de hoc vera erant. Et multi crediderunt in eum.

him, and they said : <sup>11</sup>John indeed did no sign ;

42. But all things whatsoever John said of this man were true. And <sup>12</sup>many believed in him.

The effect of the words in verse 30 was that they took up stones in order to put Him to death. He asks them why they do this ? Which of His works did they object to ?

They object to His words ; which they understood, S. Augustine says, better than the Arians do. He then mollifies them somewhat, by pointing out how the word *Elohim* which is applied to God alone in most parts of the Scripture, has been applied in a few instances, to angels, and to men who were doing God's work.

He then makes an argument *a fortiori* about Himself, and to settle the matter for ever, He uttered the grand words : "THE FATHER IS IN ME AND I IN THE FATHER."

<sup>1</sup>*Took up stones*.—There were plenty thereabouts, as they were always doing something to the Temple, which was not yet completely finished.

<sup>2</sup>*Many good works*.—He appeals confidently to their experience and their memory of His miracles.

<sup>3</sup>*For blasphemy*.—This was one of the indictments when He was before the tribunals.

<sup>4</sup>*Being a man*.—They meant a mere man.

<sup>5</sup>*You are gods*.—Psalm lxxxi. 6. The expression occurs also in a few more places.

<sup>6</sup>*Sanctified*.—By His being begotten, and by the Hypostatic union.

<sup>7</sup>*Son of God*.—This is the same for the *Son is God*.

<sup>8</sup>*Believe me not*.—I would not have asked you to believe me if I had not given abundant and satisfactory proofs.

<sup>9</sup>*Is in me and I in the Father*.—No union could be more thorough and perfect.

<sup>10</sup>*Out of their hands*.—Their hands must have been laid upon Him. He rendered Himself invisible of course.

<sup>11</sup>*Beyond the Jordan*.—This was in Bethabara, or the other Bethany.

<sup>12</sup>*John indeed did no sign*.—This was said by the people.

<sup>13</sup>*Many believed in Him*, both because of seeing John's predictions fulfilled, and listening to Himself.

Our Lord :

- 1st. Was surrounded.
- 2nd. His Life was attempted.
- 3rd. For speaking the truth.
- 4th. His hour was not yet come.

The people :

- 1st. Some tried to take His life.
- 2nd. Some believed in Him.
- 3rd. Some followed Him across Jordan.
- 4th. Some believed at home.

## CHAPTER XI.

*Christ raises Lazarus to life. The rulers resolve to put him to death.*

1. Erat autem quidam languens Lazarus à Bethaniā, de castello Mariæ et Marthæ sororis ejus.

2. Maria autem erat quæ unxit Dominum unguento, et extersit pedes ejus, capillis suis cuius frater Lazarus infirmabatur.

3. Miserunt ergo sorores ejus ad eum dicentes: "Domine, ecce quem amas infirmatur."

4. Audiens autem Jesus, dixit eis: "Infirmitas hæc non est ad mortem, sed pro gloriâ DEI, ut glorificetur Filius DEI per eam."

5. Diligebat autem Jesus Martham et sororem ejus Mariam et Lazarum.

1. Now there was a certain man sick, *named* Lazarus, of Bethania, of the town of Mary and of Martha her sister.

2. (And Mary was *she* that anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3. *'His* sisters, therefore, sent to him, saying: Lord, behold, he *'whom thou lovest* is sick.

4. And Jesus, hearing it, said to them: This sickness is not *'unto death*, but for the glory of God: that the *'Son of God* may be glorified by it.

5. Now *'Jesus* loved Martha, and her sister Mary, and Lazarus.

We are now approaching the great and culminating miracle of Our Lord's life. Next to the raising of Himself from the tomb it ranks the greatest.

S. John takes great pains to omit no circumstance which might place the full importance of the event before the reader. He tells us of Our Lord's going across the Jordan, of the message sent to him, of his apparent hesitation. John watched every little atom as carefully as if he had had a hint beforehand of what was about to occur.

S. John speaks of Lazarus, and of his being better known as the brother of Martha and Mary. These are well known to us from the Gospels, notably the tenth chapter of S. Luke. Hence this Evangelist says no more about them than is necessary for the proper understanding of the miracle.

Why are the other Evangelists silent about this great miracle ? Matthew alone saw it ; and, at the time he wrote, Lazarus was living, and, perhaps, hiding from the rage of the Pharisees. The suppression of the miracle may have been a motive of delicacy, because Lazarus may not have wished it just then. That the two other synoptists should follow him in this is only natural.

All these reasons had vanished long before S. John began to write. Mary was then doing penance in Marseilles, and Lazarus was laid in a grave from which he is not to rise till the Last Judgment.

It is well to remind the reader, as was done before, that there arose a question in the sixteenth century with regard to the identity—Of the Sinner, Mary Magdalene and Mary the sister of Lazarus.

The question has been handled very carefully from *exegetical*, *patristic*, and liturgical points of view. As far as the exegesis goes there is nothing in the two or three unctions which cannot easily be reconciled with their having been performed by the same person.

The Latin Fathers are nearly unanimous, and only a few of the Greeks think there were two Marys.

The Liturgy of the Latin Church is decided ; and competent scholars, who have searched the Greek, find that the three feasts of March 18th, March 31st, and July 22nd, may without difficulty have been instituted in honour of one and the same person.

To settle discrepancies of place. Mary had possessions at Magdala—for all three were rich—and even some say by marriage. The evil course of life was of course led in a place where she was not known, as a person in her position would not like, even in her sins, to bring disgrace upon her family. This kind of genteel indulgence was very common in the East, and, alas, it has not disappeared in the West, notwithstanding the spread of Christianity.

It was at Naim she was converted ; and from that day forth she was admitted into the company of the holy women who ministered

of their substance to Our Lord. Modern Pharisees, as well as their predecessors in Judea, are shocked, or at least not edified at Our Lord's having admitted Magdalen to so great a share of His friendship.

What a consoling thing it is to poor sinners like her! Flung away with disgust by the modern Pharisees, the wretched creature has no one to turn to. Disgusted with her sinfulness, disgusted with herself, and tired of the world and its harshness, she is on the point of going from temporal into eternal misery—only for the Good Shepherd, who holds out this example, seeks her in her wretchedness, and brings her home on His shoulders.

<sup>1</sup>*Lazarus*.—This Lazarus is very different from the poor man who died at the rich man's door.

<sup>2</sup>*Bethania*.—This was in the suburbs almost of Jerusalem, and not a very large place, as it is called a *castellum*.

<sup>3</sup>*Mary and Martha*.—He lived in the same place as his two sisters, who are already known to readers of the Synoptic Gospels.

<sup>4</sup>*She that anointed . . . and wiped his feet*.—S. Luke and S. John use the same Greek words to express this ceremony, or rather act of contrition and love combined.

<sup>5</sup>*His sisters*.—Evidently Lazarus was too ill to send a message of his own. His illness is described in one of the Oriental copies of the Testament; but the nature of the disease is immaterial.

<sup>6</sup>*Whom thou lovest*.—A gentle way of putting a request.

<sup>7</sup>*Unto death*.—Death is not the ultimate, but the intermediate, end of this sickness.

<sup>8</sup>*Son of God*.—He uses this expression rather than the Son of Man, since He declared His divinity.

<sup>9</sup>*Jesus loved*.—We have had evidence of this before in S. Luke, and S. John gives it as a reason why He attended to their request.

#### Friends of the sick :

- 1st. Should nurse them carefully.
- 2nd. Send for the physician of the soul.
- 3rd. As well as the doctor.

#### Those loved by Jesus :

- 1st. Should minister of their substance.
- 2nd. Should put requests gently.
- 3rd. Should remind Him of His love.

6. Ut ergo audivit quia infirmabatur, tunc quidem mansit in eodem loco duobus diebus.

7. Deinde post haec, dixit discipulis suis: "Eamus in Iudeam iterum."

8. Dicunt ei discipuli: "Rabbi nunc quererebant te Iudeam lapidare: et iterum vadis illuc?"

9. Respondit Jesus: "Nonne duodecim sunt horae diei? Si quis ambulaverit in die, non offendit, quia lucem hujus mundi videt;

10. "Si autem ambulaverit in nocte, offendit, quia lux non est in eo."

11. Haec ait, et post haec dixit eis: "Lazarus amicus noster dormit, sed vado ut a somno excitem eum."

12. Dixerunt ergo discipuli ejus: "Domine, si dormit salvus erit."

Our Lord's delay, after He received the news of Lazarus's dangerous state is very instructive. It has in it a clear illustration of the wisdom of Providence as contrasted with our short-sightedness.

Anyone who saw Him in Bethabara, would have imagined that His love was cold indeed. He makes no sign of sympathy or movement of mercy. He leaves things as they are, and continues His usual work for two days longer. Two days! and the man was at the point of death! What indifference was here! We dare say His disciples thought he was afraid of the Pharisees. The house where He rested so often is now a house of sickness

6. When he had heard, therefore, that he was sick, he still remained in the same place two days.

7. Then after that he said to his disciples: Let us go into Judea again.

8. The disciples say to him: Rabbi, the Jews but just now sought to stone thee; and goest thou thither again?

9. Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world:

10. But if he walk in the night, he stumbleth, because the light is not in him.

11. These things he said: and after that he said to them: Lazarus our friend sleepeth: but I go, that I may awake him out of sleep.

12. His disciples, therefore said: Lord, if he sleep, he shall do well.

and probably of death; yet He is indifferent. From sisters He loved, a message has been carried by swift couriers about their brother whom He loved also, and He is perfectly unconcerned.

He does not deign to give the messengers any reply. He goes on with His work.

All this time, He has the great deed prearranged. He is about to disappoint every one. The friend He loved will breathe his last, and his poor sisters will be bathed in tears at the side of the corpse. Friends will come from Jerusalem to condole with the bereaved ladies, the funeral will take place, and the mourners will still stay to assist at a final wail. Just then, when all hope is gone, when they think themselves neglected, when they gently, as their tears roll down, upbraid Our Lord with His neglect of them. "If Thou hadst been here;" (and He could have been if He liked) "my brother had not died." This is Martha's reproach. Mary's is equally painful and modest: "If Thou hadst been here my brother had not died."

The sequel we shall refer to by-and-by. What a graphic picture of God's dealing with the souls He loves! He leaves them utterly neglected. Their cries and fervent prayers seem to have no effect. He allows misfortune to visit them. He lets them down to the depth of despair and disappointment. Just then one fine stroke of His tenderness passes over the scene and all blooms with a new life, with a joy and alacrity only equalled by its surprise and its heavenly beauty.

As we are in the figurative mood we can proceed with another idea. The Apostles knew very well that Our Lord went out of Judea to avoid the tumults which His presence there caused. There was a little want of faith caused in His Apostles by this, and He wanted to correct their mistaken notions. He had given sufficient proofs of His power over the laws of nature and the dispositions and diseases of men. They ought to have considered Him as Lord and Governor of men's destinies. They did not! Hence the simile about the twelve hours and the light. He could escape when the Pharisees had their hands on Him. Could He not deliver them in the same way, and why shirk a call of charity when He was able to foil the machinations of His enemies? This is the lesson Our Lord wants to convey, and we fear it was not understood. S. Thomas's exclamation, on which we shall

comment by-and-by, seems to put a bit of bravado on to help the backsliders—as much as to say :—If we die by this venture we shall die in good company. We have no scruple about this adverse comment on S. Thomas, because he was such a difficult subject for the inoculation of the faith of the Resurrection.

<sup>1</sup>*That he was sick.*—The original means a very serious illness from which he was not expected to recover.

<sup>2</sup>*Two days.*—Our Lord never stirred. He taught the people who came out to Him, and wrought good work upon their souls.

<sup>3</sup>*Into Judea again.*—We remember How he left Judea before. He had to use His divine power to escape from the hands—aye even the hands laid upon Him—of His enemies.

<sup>4</sup>*Sought to stone Thee.*—The poor Apostles were afraid for Him. Oh, could not his miraculous escape open their eyes ! They were very ignorant and yet chosen, by supernal wisdom, to be the light of the world.

<sup>5</sup>*Twelve hours.*—The Jews since the captivity divided the day and the night into twelve parts. The hours were not all of the same length ; but in latitude  $32^{\circ}$  this would scarcely be perceptible except in June and December.

<sup>6</sup>*In the day.*—Our Lord was the Day, the Light of the world, but His followers could not yet see it.

<sup>7</sup>*The night.*—This means—to our seeing—in the light of bare human reason.

<sup>8</sup>*Sleepeth.*—This was a mild Hebrew word for death. Those who believed in the Resurrection, considered the interval a term of repose. A very sweet idea for survivors.

<sup>9</sup>*He shall do well.*—They took Our Lord's figure literally—as they generally did.

#### Our Lord's indifference :

- 1st. Tries our confidence.
- 2nd. Proves our virtue.
- 3rd. Rewards our hopes abundantly.

#### Courage in God's work :

- 1st. He protects.
- 2nd. He can defend us.
- 3rd. He can get us out difficulties.
- 4th. Let us only trust Him.

13. Dixerat autem JESUS de morte ejus; illi autem putaverunt quia de dormitione somni diceret.

14. Tunc ergo JESUS dixit eis manifestè: "Lazarus mortuus est:

15. "Et gaudeo propter vos, ut credatis, quoniam non eram ibi. Sed eamus ad eum."

16. Dixit ergo Thomas, qui dicitur Didymus, ad condiscipulos: "Eamus et nos, ut moriamur cum eo."

17. Venit itaque JESUS, et invenit eum quatuor dies iam in monumento habentem.

13. But Jesus spoke of 'his death: and they thought that he spoke of the 'repose of sleep.

14. Then, therefore, Jesus said to them plainly: 'Lazarus is dead.

15. And I am glad for your sake 'that I was not there, that you may believe: but 'let us go to him.

16. Then Thomas, who is called 'Didymus, said to his fellow-disciples: 'Let us also go, that we may die with him.

17. So Jesus came, and found that he had been 'four days already in the sepulchre.

There is a deep reproof in the language of Our Lord to His disciples. Their faith was far from being perfect, although their devotion was all that could be wished. They could not see His wonderful nature in the way He escaped from those who wanted to stone Him. A great miracle was requisite (for the world to be sure), principally for his Apostles. They must see a great thing. He took care, therefore, to wait until Lazarus was buried, until decomposition set in, until, in fact, he was the food of worms; before He would give this grand proof of His Divinity. The resurrection of the widow's son and Jairus' daughter happened shortly after their deaths, and if we may judge from the conduct of the Apostles after the Resurrection of Our Lord Himself, they were not given to believing more than they were forced to by the most conclusive evidence. Our Lord wished to put before them an indubitable proof, the last and the greatest before their defection.

Thomas's big courage reveals to us the state of Our Lord's disciples' minds. They seemingly were afraid of the consequences.

He let the seed He had sown germinate, and waited for the *coup de grace* which He was about to give. They did not like to brave the fury of the Jews; they knew right well what awaited them; they knew how much Lazarus was known and respected, and

what a number of Pharisees were sure to be at the funeral. All this they knew, and visions of Sanhedrim, lashes, prisons (and perhaps worse), danced before their eyes. It would seem as if they held a council amongst themselves, and debated whether they should let Our Lord go alone or accompany Him.

Now, when Our Lord said plainly, "*Lazarus is dead*," could they not see that He intended to raise him to life? They could see nothing but their own danger, and the three years' experience of His wonder-working powers was completely lost upon them.

Such are the singular but wise ways in which Our Lord prepares people for a great work. They are all frightened—unreasonably, to be sure—and Our Lord does not give them the slightest hint of what He is about. We suspect John had an idea of it, from the careful manner in which he notes down every incident. An after endeavour could never be so perfect.

The manner in which recent rationalists have tried to weaken the power of this miracle is simply shocking, and unworthy of honest men. They make out some sort of collusion, e.g.—that Lazarus did not really die; that he did not stink before burial; that S. John invented the tale; that it never happened.

Now the one great solution to all their cavils is this. The Jews were completely possessed by the devil from that moment forward. Our Lord had gained the pinnacle of human reverence and honour, and then they must extinguish Him.

One look at the Fra Angelico's picture of the raising of Lazarus will give us a notion of what was thought of it in the "Ages of Faith." He is standing up like a veritable corpse, bound from head to foot. All are astounded at the spectral appearance of the man, and two or three fat and self-satisfied Pharisees are holding their noses. The stench is intolerable to their delicate nostrils until the death bandages are removed.

This is a good answer to our modern pagans; but then, they intend to die in their sins.

<sup>1</sup>*His death*.—The Hebrew sleep had two significations, and Lazarus's temporary death was equivalent to a prolonged sleep.

<sup>2</sup>*Repose*.—They did not seem to be very much interested in the fate of Lazarus.

<sup>3</sup>*Lazarus is dead*.—They did not even then surmise what His intention was.

<sup>4</sup>*That I was not there.*—Had He been there or had He come when summoned, He would not have allowed Lazarus to die. Now He has prepared a striking proof of His Divinity which must be final during His life.

<sup>5</sup>*Let us go to him.*—He exhorts them, and they seem to think it is like going to the house of mourning of friends.

<sup>6</sup>*Didymus.*—This is the Greek for *a twin*. Thomas in Hebrew has the same meaning. Some commentators find allegorical reasons for his name. Are not natural ones enough?

<sup>7</sup>*Let us also go.*—He was not so fervent and enthusiastic after the Resurrection, when he wanted to put his fingers into Our Lord's wounds before he would believe.

<sup>8</sup>*Four days in the sepulchre.*—He was not embalmed, as the fetid smell tells us.

Proofs of Our Lord :

- 1st. Given in all ways.
- 2nd. To His own and outsiders.
- 3rd. With best advantages.
- 4th. Yet partially failed.

The Apostles :

- 1st. Were already frightened.
- 2nd. Showed a want of courage.
- 3rd. Our Lord supplemented.
- 4th. The effort failed.

Oh dear ! His death was nigh.

18. Erat autem Bethania  
juxta Jerosolymam quasi stadiis  
quindecim.

19. Multi autem ex Judæis  
venerant ad Martham et Mariam,  
ut consolarentur eas de  
fratre suo.

20. Martha ergo, ut audivit  
quia JESUS venit, occurrit illi;  
Maria autem domi sedebat.

21. Dixit ergo Martha ad  
JESUM : " Domine, si fuisses hic,  
frater meus non fuisset mortuus :

18. (Now Bethania was near  
Jerusalem, about fifteen fur-  
longs off.)

19. And <sup>3</sup>many of the Jews  
were come to Martha and Mary,  
to comfort them concerning  
their brother.

20. Martha, therefore, <sup>3</sup>as soon  
as she heard that Jesus was  
come, went to meet him; but  
Mary <sup>4</sup>sat at home.

21. And Martha said to Jesus:  
Lord, if thou hadst been here,  
<sup>5</sup>my brother had not died :

22. "Sed et nunc scio quia quæcumque poposceris à Deo dabit tibi Deus."

23. Dicit illi JESUS: "Resurget frater tuus."

24. Dicit ei Martha: "Scio quia resurget in resurrectione, in novissimo die."

25. Dixit ei JESUS: "Ego sum resurrectio et vita: qui credit in me, etiamsi mortuus fuerit, vivet;

26. "Et omnis qui vivit et credit in me non morietur in æternum. Credis hoc?"

27. Ait illi: "Utiquè, Domine: ego credidi quia tu es Christus, Filius DEI vivi, qui in hunc mundum venisti."

22. But now also I know that whatsoever thou wilt ask of God, "God will give it thee.

23. Jesus saith to her: Thy brother shall rise again.

24. Martha saith to him: I know that he shall rise again in the resurrection at the last day.

25. Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live:

26. And every one that liveth, and believeth in me, shall not die for ever. <sup>10</sup>Believest thou this?

27. She saith to him: Yea, Lord, I have believed that thou art "Christ the Son of the living God, who art come into this world.

The scene presented here by the Beloved Disciple is more touching than any preceding one. Our Lord has come near the house of mourning, and someone tells the elder sister. The Saint does not omit to mention that the house of mourning was full of people (Jews, enemies of Our Lord, for so S. John always calls the Pharisees, who had ceased to be, as a sect, when he wrote), to show in what consideration that family was held.

If we delay in our observations before coming to the miracle there is a good precedent for doing so in the example of Our Lord. He delays and dogmatises whilst the worms are consuming the corpse. He is in no hurry. There is something more important in His eye than the resurrection of the dead—the faith of the living. One man more or less in the world is a matter of small account; but faith is another thing. This is what Our Lord wanted to plant. If one old woman died a few years before her time, or an innocent girl was allowed to be buried before the dust of the world soiled her—it was a small matter.

The faith in His Divinity, starting from these wonders and strengthened by them, was the main object of His miracles.

Now, faith has to be built upon this miracle. He rejoiced that His Apostles were there ; and in preparing Martha for the miracle He was catechising them. She was always about and on the alert. She heard the news whilst Mary sat moaning within. She did not believe perfectly in Our Lord, and He begins to perfect her faith. Some say she wanted to snatch the honour of meeting Our Lord from Mary, what A'Lapide designates as *nimis inane et femineum*, but what many think true notwithstanding.

Her faith was imperfect : "Lord, if thou hadst been here." Now, if she believed Him to be the Son of God, would she not have known that he could keep her brother alive, when he was only thirty miles away ? How different was the faith of the centurion ! "Say but the word."

"Whatsoever thou wilt ask of God." There is a faint hope of the resurrection of her brother here, blended with an idea that Our Lord was a great favourite of heaven, but scarcely what He claimed to be—The Son of God.

When our Liturgy makes us sing forth, "*Ego sum resurrectio et vita*" over the remains of a departed friend, in those solemn Gregorian notes to which no less than an inspired singer must have wedded the anthem, do we think of the grand occasion on which they were first uttered and their import ?

I AM THE RESURRECTION AND THE LIFE. Life in this world begins from me—without me was nothing made that was made—and if that life fails it is to be restored by ME. I am the LIFE of the world as well as the LIGHT thereof.

EVERYONE THAT LIVETH AND BELIEVETH IN ME, SHALL NOT DIE FOR EVER. This Hebraism, which the Evangelist gives faithfully, means—*shall never die*. The *liveth* here means the spiritual life of grace, to which Our Lord, as usual, tries to elevate the stolid minds around. A man living in a state of grace, though he seem to die, only lives in *Him*. This is the life He comes to give through faith in His Divinity and Incarnation.

*Believest thou this?* The condition of His favour is now placed. His Apostles are awestricken. His enemies are snarling

in corners and preparing imaginary fetters for His wrists. In the meantime, the way is strewn amongst all for the great prodigy they are to witness.

<sup>1</sup>*Fifteen furlongs*.—1,875 yards, something over an English mile.

<sup>2</sup>*Many of the Jews*.—As observed, these were Pharisees and Scribes, the sworn enemies of Our Lord ; but relations and friends of the bereaved sisters.

<sup>3</sup>*As soon as she heard*.—They were always happy to see Him and He often stayed in their house. He comes now, as she thinks, to condole.

<sup>4</sup>*Sat at home*.—It does not appear that Mary heard of His coming ; for, as soon as she did, she also ran out.

<sup>5</sup>*My brother*.—The grief of two sisters at losing an only brother, can easily be imagined. There is no love purer than that between brother and sister.

<sup>6</sup>*God will give it thee*.—She did not think He had all.

<sup>7</sup>*Shall rise again*.—He utters a dubious sentence to arouse her faith and curiosity.

<sup>8</sup>*The last day*.—This is cold comfort. There is a tone of woe here.

<sup>9</sup>*Although he be dead shall live*.—Our Lord speaks here of a soul dead in sin, living to grace. A dead body could not believe, or do anything but rot.

<sup>10</sup>*Believest thou this?*—He means the same for the bystanders.

<sup>11</sup>*Christ, the Son of the living God, who art come into the world*.—There is an act of faith in the Incarnation. *Art come from heaven*.

#### Occasions :

1st. Made the vehicle of instruction.

2nd. People's minds more attentive then.

3rd. Such theses come from love.

—

#### House of death :

1st. Should be visited.

2nd. Little said.

3rd. Last rites attended to.

#### Purgatory :

1st. A soul living in grace dies not.

2nd. Where is it ? Where was Lazarus's soul ?

3rd. Out of hell there is no redemption.

#### Martha's faith :

1st. She is a specimen of a perfect housewife.

2nd. She has no very clear ideas except about household affairs.

3rd. She rises to the occasion by her goodness.

28. Et, cùm hæc dixisset, abiit et vocavit Mariam sororem suam, silentio dicens: "Magister adest et vocat te."

29. Illa, ut audivit, surgit citèt et venit ad eum.

30. Nondùm enim venerat Jesus in castellum, sed erat adhuc in illo loco ubi occurserat ei Martha.

31. Judæi ergò qui erant cum eâ in domo et consolabantur eam, cùm vidissent Mariam quia citèt surrexit et exiit, secuti sunt eam, dicentes: "Quia vadit ad monumentum ut ploret ibi."

32. Maria ergò, cùm venisset ubi erat Jesus, videns eum, cecidit ad pedes ejus et dicit ei: "Domine, si fuisses hic non esset mortuus frater meus."

33. JESUS ergò, ut vidit eam plorantem, et Judæos qui venerant cum eâ plorantes, infremuit spiritu et turbavit seipsum.

Jesus asks where Mary is, as appears from the form of Martha's message, and her sister goes to bring her to the Lord. The condolers, thinking she was running in a hurry to pour a flood of tears over the grave of her brother, went forth to bear her company and join in the same evidence of grief.

This was fortunate. The whole assembled crowd saw the grand figure of Our Lord standing there in the field outside the village and not far from the grave itself. His disciples stand at some distance behind Him. At His feet, in tears, are the two sisters He so loved, and behind them are women weeping with them,

28. And when she had said these things, she went, and called her sister Mary <sup>secretly</sup>, saying: The Master is come, and calleth for thee.

29. She, as soon as she heard this, <sup>riseth</sup> quickly, and cometh to him.

30. For Jesus was not yet come <sup>into the town</sup>: but he was still in the place where Martha had met him.

31. The Jews, therefore, who were <sup>with her in the house</sup>, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the sepulchre <sup>'to weep there.'</sup>

32. When Mary, therefore, was come where Jesus was, seeing him, she <sup>fell down at his feet</sup>, and saith to him: Lord, if thou hadst been here, <sup>'my brother had not died.'</sup>

33. When Jesus, therefore, <sup>saw her weeping</sup>, and the Jews that were come with her weeping, he groaned in the spirit, and <sup>troubled himself.</sup>

and strong men suppressing their emotions. It is a scene for a painter.

Theologians, with their acuteness and general desire for knowledge, ask: Did Our Lord assume the passions of a man together with his nature? The answer is that He took everything except sin. His passions were in Him, but all under perfect control. Whenever a passion was requisite, or whenever it was productive of good it was found in Him.

Now S. John, who knew Him best, in describing His love always uses the ἀγαπεῖ. This word means *to be concerned in one* and take a special interest. Φιλεῖ, as we say *love*, is a different word altogether, and is used by S. John only when uttered by Martha. *Whom Thou lovest, κύριε ἵδε ὅν φιλεῖς ἀσθενεῖ.*

The passions of indignation, scorn, fear, sympathy, grief and the rest, He had as truly and perfectly as any man; nay, they were more refined and exquisite in Him. *Corpus autem aptesti mihi*, and hence his sufferings were so acute.

His being disturbed here is gracefully and splendidly put by the Evangelist: *He troubled Himself.* He does not say He was troubled. The *infremuit* or *groaning in spirit*, is, by some, supposed to be suppressed indignation at their want of faith. The simplest explanation is that it was an effort to keep His great good nature and grief from manifesting themselves too openly.

Take in the whole scene. Here are two sisters whom He loved, weeping over their brother, and with them their friends, who are weeping also. Everyone is grieved. Does there live a man who would not feel emotion on such an occasion? If there do—as S. Augustine remarks, when he cried at his mother's death—we do not envy him his existence.

No, Our Divine Lord was perfect in everything. S. Paul blames Romans and Corinthians because that they had no affection.

Our Lord had affection, and showed it also. He brought a grand contrast before the eyes of the assembled people which could not be forgotten.

Look at the noble mien of the man, and see Him giving way to what we call weakness. He suppresses His tears with an effort, and afterwards lets them flow. He is thoroughly human even to His passions. His voice, His will, His word—splits open the

rocks, puts life into a decaying carcase, and sends home well and sound and afterwards dines with a man who was dead and wept by Himself. *God and man there.*

<sup>1</sup>*Secretly*.—She whispered as she did not care to tell the enemies of Our Lord that He was come once more into Judea.

<sup>2</sup>*Calleth for thee*.—This shows that Our Lord asked for Mary and gives some colour to Martha's feminine inanity.

<sup>3</sup>*Riseth quickly*.—She was only too glad to hear of His arrival. She would have heard of it before, only that she was given to contemplation and retirement since her conversion. How faithfully SS. Luke and John give the characters of the two sisters! We were going to say *unconsciously*, meaning that word as their not having done it by pre-arrangement. This is called a literary miracle.

<sup>4</sup>*Into the town*.—The Jews buried outside.

<sup>5</sup>*With her in the house*.—There may have been some about in the fields also.

<sup>6</sup>*To weep*.—They imagine that a sudden paroxysm of grief is come upon the silent, sad, sitting sister.

<sup>7</sup>*Fell down at his feet*.—This is the posture poor Magdalén always assumed when near Our Lord—at her conversion, now, and at His Resurrection.

<sup>8</sup>*My brother had not died*.—Her expression varies a little in the Greek from Martha's, but it may have been accidental.

<sup>9</sup>*Saw her weeping*.—It does not appear that Martha wept.

<sup>10</sup>*Troubled himself*.—This has been explained above.

A man :

- 1st. Should have the feelings of a man.
- 2nd. Should not be ashamed of them.
- 3rd. Should show them when they are called for.

Friendship :

- 1st. Slow in formation.
- 2nd. Firm in trials.
- 3rd. Lasting in its existence.

34. Et dixit : "Ubi posuistis eum ?" Dicunt ei : "Domine, veni et vide."

35. Et lacrymatus est JESUS.

36. Dixerunt ergo Judæi : "Ecce quomodo amabat eum!"

37. Quidam autem ex ipsis dixerunt : "Non poterat hic, qui aperuit oculos cæci nati, facere ut hic non moreretur ?"

38. JESUS ergo, rursus fremens in semetipso, venit ad monumentum. Erat autem spelunca, et lapis superpositus erat ei.

39. Ait JESUS : "Tollite lapidem." Dicit ei Martha, soror ejus qui mortuus fuerat : "Domine, jam fœtet, quatriduanus est enim."

40. Dicit ei JESUS : "Nonne dixi tibi quoniam, si credideris, videbis gloriam DEI ?"

34. And said : 'Where have you laid him ? They say to him : Lord, come and see.'

35. And Jesus wept.

36. The Jews, therefore, said : Behold, 'how he loved him !'

37. But some of them said : Could not he that opened the eyes of the man born blind, have caused that this man should not die ?

38. Jesus, therefore, again groaning in himself, cometh to the sepulchre. Now it was a cave, and a stone was laid over it.

39. Jesus saith : Take away the stone. Martha, the sister of him that was dead, saith unto him : Lord, by this time he stinketh ; for he is now of four days.

40. Jesus saith to her : 'Did not I say to thee, that if thou wilt believe, thou shalt see the glory of God ?'

Now Our Lord steps down a little further from His sublime and grand bearing as a Teacher. He inquires, "where have you laid him?"—as if He did not know all things—and appeared ignorant. Next, He shed tears. We are told that some Greeks left this out of their texts because it seemed a weakness. S. Ambrose, writing of Our Lord, thought differently. "Christ was made all things to all ; He was poor with the poor, rich with the rich, wept with the sorrowful, hungered with the hungry, thirsted with the thirsty, and prodigal with the generous. He was in prison with the poor, He wept with Mary, He feasted with His Apostles, and He thirsted with the Samaritan."

The orders which Our Lord gives have the aim of calling the attention of all—both by smell and touch if they chose—to the condition which Martha describes the body to be in.

<sup>1</sup>Where have you laid him?—This expression comes forth after the first trouble.

<sup>2</sup>See.—This see, in the language spoken by them, meant, see and you will have a pitiful sight.

<sup>3</sup>Wept.—In the Greek and Latin it is, *He shed tears*. In weeping over Jerusalem there is a different word. He there wept aloud and wailed.

<sup>4</sup>How He loved him!—The sight of the sorrow-stricken sisters made Our Lord weep. Now, the sight of His friend's grave does the same.

<sup>5</sup>That this man.—Some observe a sneer in this observation; but it need not be so.

<sup>6</sup>Groaning.—The same effort came here. Some say it was a struggle to nerve Himself to the great effort; but this, though not meant to be derogatory to Our Lord, is not necessary. He was moved, like a strong man, with terrible emotion, and let them see that.

<sup>7</sup>Cave.—The rich Jews buried their dead in vaults.

<sup>8</sup>Stinketh.—Bodies in the East corrupt very soon. Sometimes they bury them on the day they die. Evidently Lazarus's body was fetid before they put it in the vault.

<sup>9</sup>Did not I say.—This saying is not recorded, neither is everything He said.

<sup>10</sup>Glory of God.—His own glory.

Funeral:

- 1st. Our Lord weeps.
- 2nd. He goes to the grave.
- 3rd. Most efficaciously prays.

Remains:

- 1st. Beauty is all fled.
- 2nd. Deformity comes.
- 3rd. Offensive to all senses.

41. Tulerunt ergo lapidem, Jesus autem, elevatis sursum oculis, dixit: "Pater, gratias ago tibi quoniam audisti me."

42. "Ego autem sciebam quia semper me audis; sed propter populum qui circumstat dixi, ut credant quia tu me misisti."

41. <sup>1</sup>They took, therefore, the stone away: and Jesus, lifting up his eyes, said: Father, <sup>2</sup>I give thee thanks that thou hast heard me.

42. And I knew that thou <sup>3</sup>hearest me always; but because of the people who stand about have I said it; that they may believe that <sup>4</sup>thou hast sent me.

43. Hæc cùm dixisset, voce magnâ clamavit : "Lazare, veni foras."

44. Et statim prodiit qui fuerat mortuus, ligatus pedes et manus institis, et facies illius sudario erat ligata. Dixit eis JESUS : "Solvite eum et sinite abire."

45. Multi ergo ex Judæis qui venerant ad Mariam et Martham, et viderant quæ fecit JESUS, crediderunt in eum.

43. When he had said these things, he cried with a loud voice : "Lazarus, come forth.

44. And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them : "Loose him, and let him go.

45. Many, therefore, of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

The preparations are now all made. The faith of the bystanders has been tutored. The stone is taken away and the horrid stench is felt.

Just then they see Our Lord lifting up His eyes to Heaven, and they hear His voice addressing the Father. He speaks as one on an equality, as a man lifted up to the intimate friendship the Deity alone knew. His wish was anticipated. His prayer was heard before He uttered it, and He speaks now that the people's thoughts, turned heavenwards with His prayer, might make them worthy to witness the miracle.

The loud voice speaks, *ipse dixit et facta sunt. LAZARUS COME FORTH!*

Instantly that corrupting mass becomes alive and stands, bound hand and foot, outside the grave in their presence. Say now that His word in the Eucharist or Resurrection cannot do what it says !

<sup>1</sup>*They took*.—The people who were there obeyed Our Lord, all wondering at what was to be next.

<sup>2</sup>*I give Thee thanks*.—We should always thank God for favours, and not be like the nine cured lepers. *Gratiarum actio est nova petitio.*

<sup>3</sup>*Hearest Me always*.—His very wishes were heard when feasible.

<sup>4</sup>*Thou has sent Me*.—This was the main object of His discourses and His miracles.

<sup>6</sup>*A loud voice.*—Many are the reasons given for this; but the simplest is that He wished them all to hear him unmistakably.

<sup>6</sup>*Lazarus, come forth.*—He calls him by name and utters not a word but what was necessary. Every word effective.

<sup>7</sup>*Bound.*—Some think he was not bound very tightly. Now we know that dead bodies are swathed from head to foot as tightly as possible in the East. The word of Our Lord brought him out before them instantly.

<sup>8</sup>*Loose him and let him go.*—Jesus made them do everything accidental. He did not touch him like the other two whom He raised to life.

<sup>9</sup>*Believed in Him.*—It was time they should.

#### Raising of Lazarus:

- 1st. Instantaneous.
- 2nd. He lived a long time afterwards.
- 3rd. Was Bishop of Marseilles.
- 4th. Died a Saint.

#### Emblematic :

- 1st. Of those dead in sin.
- 2nd. Grace awakens them.
- 3rd. Contrition removes the stone.
- 4th. Absolution takes off the cords and bandages.

46. Quidam autem ex ipsis abierunt ad pharisæos, et dixerunt eis quæ fecit JESUS.

47. Collegerunt ergo pontifices et pharisæi concilium, et dicebant: "Quid facimus, quia hic homo multa signa facit?"

48. "Si dimittimus eum sic, omnes credent in eum, et venient Romani, et tollent nostrum locum et gentem."

49. Unus autem ex ipsis, Caiphas nomine, cum esset Pontifex anni illius, dixit eis: "Vos nescitis quidquam;

46. But <sup>1</sup>some of them went to the Pharisees, and told them the things that Jesus had done.

47. The <sup>2</sup>chief priests, therefore, and the Pharisees gathered a council, and said: What do we, for this man <sup>3</sup>doeth many miracles?

48. If we let him alone so, <sup>4</sup>all men will believe in him: and the Romans will come, and take away <sup>5</sup>our place and nation.

49. But one of them, named Caiphas, being the high priest of that year, said to them: "You know nothing at all;

50. "Nec cogitatis quia expedit vobis ut unus moriatur homo pro populo, et non tota gens pereat."

51. Hoc autem à semetipso non dixit; sed, cùm esset Pontifex anni illius, prophetavit quòd JESUS moriturus erat pro gente;

52. Et non tantum pro gente, sed ut filios DEI qui erant dispersi congregaret in unum.

53. Ab illo ergò die, cogitaverunt ut interficerent eum.

50. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not.

51. And this he spoke not <sup>of</sup> himself: but being the high priest of that year, he prophesied that Jesus should die <sup>for</sup> the nation;

52. And not only for the nation, but to gather together in one the children of God, that were <sup>10</sup>dispersed.

53. From that day, therefore, they devised to <sup>11</sup>put him to death.

The solemn utterance of Caiphas has great significance. As head of the Sanhedrim he was infallible in his pronouncements—not indeed as the Roman Pontiff is—but that there was no appeal from his dictum. Theologians differ as to the heavenly assistance which he received.

One thing is certain, that S. John marks his words as being pronounced oracularly. As an old writer remarks: "The Holy Ghost moved his tongue but not his heart." He meant evil yet he spoke well. Because he was high priest, S. John says, he prophesied or spoke the truth in spite of himself.

This assertion of S. John's, to our seeming, is more important than volumes written on such a subject.

<sup>1</sup>*Some of them.*—Commentators are divided as to whether these went with hostile motives. It may have been talked about as an event of great importance, like a newspaper report.

<sup>2</sup>*Chief Priests and Pharisees.*—What sort of beings were those? We may search sacred and profane history, and we shall never meet their equals for hardness of heart and malice.

<sup>3</sup>*Doeth many miracles.*—They acknowledge the fact and will not believe.

<sup>4</sup>*All men will believe in Him.*—They dread this. Instead of believing themselves they want to prevent others.

<sup>5</sup>*Our place and nation.*—The profits of the buying and selling in the

Temple would certainly be less, but a reader sees no danger to their nation.

<sup>6</sup>*You know nothing at all.*—He knew everything.

<sup>7</sup>*Expedient . . . that one man should die for the people.*—It was expedient and decreed, and he moved the salvation of the world in his blindness. Singular Providence of God !

<sup>8</sup>*Of himself.*—He spoke—wicked as he was—in his official capacity, and therefore spoke the truth.

<sup>9</sup>*For the nation.*—If he used *prae* or *rather than*, we might have some disputes. He spoke a plain truth.

<sup>10</sup>*Dispersed.*—S. John looks to the Church as it was in his day, and as it has been since.

<sup>11</sup>*Put Him to death.*—That is the fruit of the miracle upon . . Pharisees !

The Pharisees :

- 1st. Were evil-minded.
- 2nd. Were selfish and narrow.
- 3rd. Seem to have been possessed by the devil.

The High Priest :

- 1st. Knew his power and authority.
- 2nd. Abused both shamefully.
- 3rd. God brought good out of it.

54. JESUS ergo jam non in palam ambulabat apud Judaeos, sed abiit in regionem juxta desertum, in civitatem quae dicitur Ephrem : et ibi morabatur cum discipulis suis.

55. Proximum autem erat Pascha Iudeorum. Et ascenderunt multi Ierosolymam, de regione, ante Pascha, ut sanctificarent seipos.

56. Querebant ergo JESUM, et colloquebantur ad invicem, in templo stantes : “ Quid pu-

54. Wherefore Jesus <sup>1</sup>walked no more openly among the Jews: but he went into a country near the desert, unto a city that is called <sup>2</sup>Ephrem: and there he abode with <sup>3</sup>his disciples.

55. And the <sup>4</sup>pasch of the Jews was at hand: and many from the country went up to Jerusalem before the pasch, <sup>5</sup>to purify themselves.

56. They <sup>6</sup>sought, therefore, for Jesus: and they discoursed one with another, standing in

tatis quia non venit ad diem festum?" Dederant autem pontifices et pharisaei mandatum ut, si quis cognoverit ubi sit, indicet, ut apprehendant eum.

the temple: What think you, that he is not come to the festival day? And the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

His public life is now closing. He retires once more to the desert to prepare Himself, as it were, for the last Pasch. The renowned Pasch which He is to spend more solemnly than the anxious inquirers imagine.

He comes forth from His solitude always strong and brave. He sets us the example of where fortitude is to be found.

We shall see Him coming in triumph, taking the city by a storm of affection and reverence, asserting His authority, cleansing His Father's house, scourging iniquity in the abstract and in the concrete with words and weapons.

When He has done all He calmly prepares Himself for the great Sacrifice, and then IT IS VERITABLY CONSUMMATED.

<sup>1</sup>*Walked no more openly.*—He gives us an example. When our presence causes confusion or bad feeling it is better to retire, even from the scene of our duty.

<sup>2</sup>*Ephrem.*—Many opinions are given as to the precise site of this little town. It was on the borders of the desert where He underwent the Temptation. From there He began His ministry. From there He came to His Passion.

<sup>3</sup>*His disciples.*—He kept these with Him in order to prepare them for the great trial which He knew awaited them.

<sup>4</sup>*Pasch of the Jews.*—This had become a dead letter or mere ceremony after the Destruction of the Temple.

<sup>5</sup>*To purify themselves.*—It was a religious festival at which people fulfilled the Law, asked pardon of God and went home reconciled. Something like one of our Missions or Jubilees, or Easter Duties.

<sup>6</sup>*Sought for Jesus.*—The plans of the Rulers were laid and the people knew that. All then were speaking about Him and evidently expected some sort of a contest.

*'Chief priests and Pharisees.*—They had sent forth their orders, and these were well known amongst the people.

*'He should tell.*—They set a premium for traitors and little thought that one of His own should win it.

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Avoiding :

- 1st. Disturbances.
- 2nd. What might cause others to sin.
- 3rd. Except when duty forbids.

Bad Rulers :

- 1st. Make bad decrees.
- 2nd. Secret service money.
- 3rd. End badly.

## CHAPTER XII.

*The anointing of Christ's feet. His riding into Jerusalem upon an ass. A voice from heaven.*

1. JESUS ergò, ante sex dies Paschæ, venit Bethaniam, ubi Lazarus fuerat mortuus, quem suscitavit JESUS.

2. Fecerunt autem ei cœnam ibi, et Martha ministrabat ; Lazarus verò unus erat ex discubentibus cum eo.

3. Maria ergò accepit libram unguenti nardi pistici pretiosi, et unxit pedes Jesu, et extersit pedes ejus capillis suis ; et domus impleta est ex odore unguenti.

4. Dixit ergò unus ex discipulis ejus, Judas Iscariotes, qui erat eum traditurus :

5. "Quarè hoc unguentum non væniit trecentis denariis, et datum est egenis ?"

6. Dixit autem hoc, non quia de egenis pertinebat ad eum, sed quia fur erat, et, loculos habens, ea quæ mittebantur portabat.

7. Dixit ergò JESUS : "Sinite illam, ut in diem sepulturæ meæ servet illud.

8. "Pauperes enim semper habetis vobiscum, me autem non semper habetis."

1. Now, six days before the pasch, Jesus came to <sup>1</sup>Bethania, where <sup>2</sup>Lazarus had been dead, whom Jesus raised to life.

2. And they made him a supper there ; and <sup>3</sup>Martha served : but Lazarus was <sup>4</sup>one of them that were at table with him.

3. Mary, therefore, took a pound of ointment of <sup>5</sup>right spikenard, of great value, and anointed the feet of Jesus, and wiped his feet with her <sup>6</sup>hair : and the house was filled with the odour of the ointment.

4. Then one of his disciples, Judas Iscariot, he that was about <sup>7</sup>to betray him, said :

5. Why was not this ointment sold for three hundred pence, and given <sup>8</sup>to the poor ?

6. Now he said this, not because he cared for the poor, but because he was <sup>9</sup>a thief, and having the purse, carried what was put therein.

7. But Jesus said : Let her alone, that she may keep it against the day of my <sup>10</sup>burial.

8. For the poor you have always with you : but me you have not always.

On the Friday before our present Palm Sunday's original institution, Our Lord and His disciples came to Bethany on their way to Jerusalem to celebrate the Pasch. He did not like to enter the city, or lodge where He afterwards celebrated the Pasch. He had a good many cordial friends in Bethany, and their number was not lessened by the Resurrection of Lazarus. As nearly all commentators agree that the supper was the same as that described by SS. Matthew and Mark, we shall suppose it took place in the house of a certain Simon, who had been at some time previous, cured by Our Lord of the leprosy. Nearly all those who were present at the Supper were beholden to Him in some special manner by benefits received.

The supper took place on the Saturday or Sabbath, according to the general opinion, and it was lawful in Jewish etiquette to have suppers even on the Sabbath.

S. John gives us a full picture of as much as will interest us. Lazarus was at supper, one of his sisters served at table and the other performed an act of devotion and love, which reminded her and them of the day of her conversion. The most precious unguent she ever possessed was poured forth that evening, and filled the whole place with its sweet odour. The hair again is used, first to wipe the dust off His feet, from which He had just removed the sandals, and which did not need to be washed now, although she could supply tears of joy for the tears of sorrow with which she once bedewed them, away in Galilee.

Everyone present knew the force of the action, and admired the humility and devotion of her who reminded them of her sinfulness, her repentance, her acceptance, and her present gratitude.

One only was annoyed, and two of the Evangelists say he communicated his dissatisfaction to others. This was Judas. S. John gives us his name and also a portion of his character. Neither of them are worth discussing ; but two questions are touched upon by those prying writers, who must tell or pretend to tell *the why* of everything, and a little paragraph about each will not detain us too long.

1st. Why did Our Lord call Judas and give him the office of bursar ? We do not pretend to answer these questions, but we shall give one or two speculations. One speculation, which seems a fair one, says that Our Lord called a man he knew to be a

reprobate, as an example and explanation of the future ecclesiastics who would fall away. He made him bursar because he was the best man of business among them. The others were fishermen and used to boats, and we all know that they are weak in business matters. Matthew would seem the most likely, but he had enough of it before his call, and did not care to go back to it. This is observed by several of the Fathers on the post-Resurrection occupations of the Eleven.

2nd. How or why did Our Lord keep money and use it? The most solid opinion on this question is, that He chose to live poor and moneyless, as an example for His followers. He also chose to keep among His disciples enough for their little wants and for charity, but nothing more. He wished to break down the passion of avarice, and one was told off to touch the few shekels they had among them. This handling of money, as we have shown in our former remarks, was not the cause of his fall. The cause was in his grudging, narrow disposition and his meanness, which made him a traitor.

<sup>1</sup>*Bethania*.—We have seen that this was one of Our Lord's stopping places, like Capharnaum.

<sup>2</sup>*Lazarus*.—S. John is particular about the man whose raising he so carefully described in the last chapter.

<sup>3</sup>*Martha served*.—The general character she bore from each Evangelist is that she made herself useful, and tried to make everybody else useful also.

<sup>4</sup>*One of them*.—This showed that there was no trick, no phantom, no legerdemain. How solidly and splendidly this miracle meets every rationalistic attack!

<sup>5</sup>*Right spikenard*.—There is a difference of opinion about the meaning of the Greek and Latin adjectives here; but one translator has hit upon a good one—*unadulterated* seems the modern word.

<sup>6</sup>*Hair*.—*θριξιν*. The same word is used by S. John and S. Luke.

~~7~~ SS. Matthew and Mark say she anointed *the head*, and S. John *the feet*. It was customary always to anoint the head after the feet. She did both, as behoved a good soul who kept the customs.

<sup>8</sup>*To betray Him*.—This epithet is always put to his name.

<sup>9</sup>*To the poor*.—We have animadverted before on this sham pity.

<sup>10</sup>*A thief*.—This is a fierce accusation; but he did worse.

<sup>11</sup>*Burial*.—Some writers think Our Lord gave Magdalen a hint of His approaching Death, and that this is why she tried to show her great affection and reverence.

**Supper :**

1st. In the presence of Our Lord.

2nd. Devotion mixed with taking food.

3rd. Charity and generosity.

**Magdalen :**

1st. Her calm life after conversion.

2nd. Her intense love of Our Lord.

3rd. Her life-long devotion and penance.

9. Cognovit ergò turba multa ex Judæis quia illuc est, et venerunt, non propter JESUM tantum, sed ut Lazarum viderent quem suscitavit à mortuis.

10. Cogitaverunt autem principes sacerdotum ut et Lazarum interficerent.

11. Quia multi propter illum abibant ex Judæis et credebant in JESUM.

12. In crastinum autem, turba multa quæ venerat ad diem festum, cùm audissent quia venit Jesus Jerosolymam,

13. Acceperunt ramos palmarum et processerunt obviām ei, et clamabant : " Hosanna ! Benedictus qui venit in nomine Domini, Rex Israel ! "

9. <sup>1</sup>A great multitude, therefore, of the Jews knew that he was there : and they came, not for <sup>2</sup>Jesus's sake only, but that they might see Lazarus, whom he had raised from the dead.

10. But the <sup>3</sup>chief priests thought to kill Lazarus also :

11. Because many of the <sup>4</sup>Jews by reason of him went away, and believed in Jesus.

12. And on the <sup>5</sup>next day a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem,

13. Took <sup>6</sup>branches of palm-trees, and went forth to meet him, and cried : Hosanna, blessed is he that cometh in the name of the Lord, the <sup>7</sup>king of Israel.

We have wondered often at the blindness and obstinacy of the Pharisees. They acknowledged that Our Lord performed great miracles, and therefore they must slay Him.

Now we have a new phase of the fierceness and relentless nature of their hostility. Many became followers of Our Lord because of Lazarus whom he raised from the dead. They took a resolution then to *kill* Lazarus.

S. Augustin says : " O, how foolish the thought, and how blind

the cruelty ! Could not the Lord Jesus who raised a dead man, raise a slain man just as easily ? When you take life from Lazarus do you also take power from Christ ? Does a man dying naturally and a man slain appear different things to you ? The Lord was master of both difficulties ; He raised Lazarus who had died, and Himself who was slain ! ”

Their hatred blinded them even unto the end. Every good work Our Divine Lord did seemed to increase their malice and malevolence.

*<sup>1</sup>A great multitude.*—This multitude consisted of several thousands, and lined the road thickly from Bethany to the Temple.

*<sup>2</sup>Jesus's sake.*—The fame of the Raising of Lazarus had gone through Jerusalem, just as the thousands were flocking in for the Pasch, from all Palestine and outside its limits.

*<sup>3</sup>Chief priests.*—These saw that their prestige was completely gone and that nobody minded them.

*<sup>4</sup>Jews.*—These, according to S. John's phraseology, are sometimes natives of Judea, and sometimes only the enemies of Our Lord.

*<sup>5</sup>Next day.*—This was the first Palm Sunday ; and we can see, from comparing the three Evangelists, who mention the matter, that the ovation Our Lord received was quite spontaneous on the part of the people.

*<sup>6</sup>Branches of palm-trees.*—These were emblematic of victory. Our Lord had a victory over the hearts of the people. It was of short duration. The real victory was gained by His death, when He seemed utterly conquered.

*<sup>7</sup>King of Israel.*—It is possible the people thought He would begin a material reign at once. They knew He could do whatever He chose. He did not choose this.

#### Holy curiosity :

- 1st. Not to be condemned.
- 2nd. Leads often to solid good.
- 3rd. Is a human instinct.

#### The people :

- |   |
|---|
| <ul style="list-style-type: none"> <li>1st. Enthusiastic for great good.</li> <li>2nd. Very changeable.</li> <li>3rd. Soon turn to the contrary.</li> </ul> |
|---|

14. Et invenit JESUS asellum, et sedit super eum, sicut scriptum est :

15. *Noli timere, filia Sion : ecce Rex tuus venit sedens super pullum asinæ.*

16. Hæc non cognoverunt discipuli ejus primùm ; sed quandò glorificatus est JESUS, tunc recordati sunt quia hæc erant scripta de eo, et hæc fecerunt ei.

17. Testimonium ergò perhibebat turba quæ erat cum eo quandò Lazarum vocavit de monumento, et suscitavit eum à mortuis :

18. Propterea et obviām venit ei turba, quia audierunt eum fecisse hoc signum.

19. Pharisæi ergò dixerunt ad semetipsos : "Videtis quia nihil proficimus : ecce mundus totus post eum abiit."

14. And Jesus <sup>1</sup>found a young ass, and sat upon it, as it is written :

15. <sup>1</sup>Fear not, daughter of Sion : behold, thy king cometh sitting on the colt of an ass.

16. These things his disciples <sup>2</sup>did not know at the first : but when Jesus was glorified, then <sup>3</sup>they remembered that these things were written of him : and that they had done <sup>4</sup>these things to him.

17. The <sup>5</sup>multitude, therefore, gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead.

18. For which reason also <sup>6</sup>the people came to meet him : because they heard that he had done this miracle.

19. The Pharisees, therefore, said among themselves: Do you see that <sup>7</sup>we prevail nothing ? Behold, <sup>8</sup>the whole world is gone after him.

Like the Apostles, who understood things long after they had happened, we begin to understand things as they are when we see Our Lord send His messengers for the ass—see the three synoptists—and mount the poor animal for His triumphant entry.

The raising of Lazarus was done in the right time. It spread His fame far and wide, and when people spoke of it others mentioned His walking on the water and raising of dead people elsewhere. The Pasch was the publication of His fame to the whole world. Jews were there from every country and friendly Gentiles mixed with them. The publication given to the last miracle had all Jerusalem in commotion.

This was the time Our Lord chose for being given into the hands of wicked men, and reducing all His fame and glory to a cinder. Oh! what a glorious lesson to the proud and ambitious!

<sup>1</sup>*Found a young ass.*—This Evangelist does not tell us how the ass was found, but the others do.

<sup>2</sup>*Fear not, daughter of Sion.*—S. Matthew and S. John both quote Zachary ix. 9, and neither of them give the very words. Even S. John does not give the *very words* when quoting or repeating himself. The same thing is true of Our Lord's discourses, and hence harmonists are very often led astray. Modern rules for quotations were unknown in those days.

<sup>3</sup>*Did not know.*—S. John tells us about their ignorance.

<sup>4</sup>*They remembered.*—Our Lord told them the Holy Ghost would bring things to their memory.

<sup>5</sup>*These things.*—The ovation generally.

<sup>6</sup>*Multitude.*—There must have been a great many witnesses of this remarkable miracle. A houseful would never be able to spread a report so widely in such a short time.

<sup>7</sup>*The people.*—This was the miscellaneous crowd which flocked to Jerusalem at this feast every year.

<sup>8</sup>*We prevail nothing.*—The more they tried to destroy the influence of Our Lord the more it grew. They thought His death would finish Him. It finished them.

<sup>9</sup>*The whole world.*—This is the French *tout le monde*, which means everybody within range of the report.

#### Did not know :

- 1st. Disciples could not *see*.
- 2nd. How can those who are not *see* the meaning of scripture?
- 3rd. Let them wait and study.

#### Publication :

- 1st. Done by friends :
- 2nd. Done by enemies :
- 3rd. Harmful or profitable, according to the nature of the deed.

20. Erant autem quidam gentiles, ex his qui ascenderant ut adorarent in die festo :

21. Hi ergò accesserunt ad Philippum, qui erat à Bethsaïdà Galilææ, et rogabant eum dicentes : " Domine, volumus JESUM videre."

22. Venit Philippus et dicit Andreas; Andreas rursùm et Philippus dixerunt JESU.

23. JESUS autem respondit eis dicens : " Venit hora ut clarificetur Filius Hominis.

20. Now there were certain gentiles among them, that came up to adore on the <sup>the</sup> festival day.

21. These, therefore, came to Philip, who was of Bethsaïda of Galilee, and desired him, saying: Sir, <sup>we</sup> would willingly see Jesus.

22. Philip cometh and calleth Andrew: again Andrew and Philip <sup>told</sup> Jesus.

23. But Jesus answered them, saying: The hour is come that the Son of man should be glorified.

Some harmonists place the incident of the Gentiles and the "Voice from heaven" after Our Lord's final discourse in the Temple on the Tuesday: and there is a show of reason for it, as S. John passes by a good many of the things given us by the other Evangelists.

It was meet, however, that the Gentiles should be favoured with a voice from heaven testifying to His glory. This voice was heard on the banks of the Jordan when He was baptised, on the top of Mount Thabor by the chosen three when He was transfigured, and now by those to whom His message would soon be sent.

The apocryphal letter to King Agabus, which some consider as old as the beginning of the second century, is supposed to have been dictated if not written upon this occasion.

It was a solemn moment; and if no Gentiles were present, the voice which sounded at the beginning of His ministry, fitly sounded at the close of the same.

It does not seem that Our Lord spoke to the Gentiles.

<sup>1</sup>Gentiles.—There is a difference of opinion as to who these Gentiles were. They are called Greeks in some versions. The most probable opinion is that they were from the borders of Galilee—*Galilea Gentium*—and knew Philip before his call to the Apostolate.

<sup>2</sup>Festival day.—It was not an unusual thing for Gentile Kings to have

sacrifices offered in the Temple and to assist at them. Indeed, there was a portion of the Temple itself called the Court of the Gentiles.

<sup>3</sup>*Philip*.—One or two writers suggest that Philip had such an innocent good-natured appearance that people would speak to him sooner than any other of the Disciples.

<sup>4</sup>*We would willingly see Jesus*.—His great sanctity and the esteem in which He was held made them afraid.

<sup>5</sup>*Andrew*.—He was the first called and perhaps the oldest of them.

<sup>6</sup>*Told Jesus*.—We see the immense reverence even his intimate friends had for Him. They consulted whether they should address Him and then did it together.

<sup>7</sup>*The hour is come*.—This had immediate reference to what was now to happen ; but the words He spoke on the occasion, referred to His Death and subsequent glory.

Intercession :

1st. Instinct told it to the Gentiles.

2nd. The Saints intercede with Him.

3rd. He hears them and wonders follow.

Reverence :

1st. For the name of Jesus.

2nd. For His Presence on the Altar.

3rd. For His Image and Cross.

24. "Amen, amen dico vobis, nisi granum frumenti, cadens in terram, mortuum fuerit.

25. "Ipsum solum manet ; si autem mortuum fuerit, multum fructum afferat. Qui amat animam suam perdet eam, et qui odit animam suam in hoc mundo, in vitam æternam custodit eam.

26. "Si quis mihi ministrat, me sequatur ; et ubi sum ego, illuc et minister meus erit. Si quis mihi ministraverit, honorificabit eum Pater meus.

24. Amen, amen I say to you, unless <sup>1</sup>the grain of wheat fall into the ground and die,

25. Itself remaineth alone : but if it die, it bringeth forth much fruit. He that loveth his life shall lose it ; and he that hateth his life in this world keepeth it unto life everlasting.

26. If any man minister to me, let him follow me : and where I am, there also shall my minister be. If any man minister to me, him will <sup>2</sup>my Father honour.

27. "Nunc anima mea turbata est. Et quid dicam? Pater, salvifica me ex hac horâ. Sed propterea veni in horam hanc.

28. "Pater, clarifica nomen tuum." Venit ergo vox de cœlo: "Et clarificavi, et iterum clarificabo."

29. Turba ergo quæ stabat, et audierat, dicebat tonitruum esse factum. Alii dicebant: "Angelus ei locutus est."

30. Respondit Jesus et dixit: "Non propter me hæc vox venit, sed propter vos.

31. "Nunc judicium est mundi; nunc princeps hujus mundi ejicietur foras.

27. Now is my soul troubled. And what shall I say? 'Father, save me from this hour. But 'for this cause I came unto this hour.

28. Father, <sup>1</sup>glorify thy name. A voice therefore came from heaven: 'I have both glorified it, and I will glorify it again.

29. The multitude, therefore, that stood and heard, said that <sup>1</sup>it thundered. Others said: "An Angel spoke to him.

30. Jesus answered and said: This voice came <sup>1</sup>not for me, but for your sake.

31. Now is the <sup>1</sup>judgment of the world: now shall the <sup>1</sup>prince of this world be cast out.

How remarkably verified is the observation frequently made in these pages! Every wonder and prodigy was subordinated to the production of faith and good works. These were what Jesus came to plant in the world, and the others were merely to show His right and authority to plant. The disciples tell Him about the Gentiles, and He speaks a discourse to all, to which we must suppose those strangers listened.

In the few sentences which Our Lord utters here, we have two great truths brought before us. First: That *self-sacrifice* is the surest way to Heaven. The way He went and showed us to follow. The second is the recoiling of human nature when confronted with austerities or martyrdom, no matter how strong and brave may be the impulse of our superior nature. This Our Lord showed us and let the Gentiles see. THE VOICE seemed an ordinary thing, come for their good and to confirm His words.

Summary of perfection conquers the devil.

<sup>1</sup>The grain of wheat.—This was a figure of Himself who should die and be buried—to rise again.

<sup>2</sup>If it die.—The grain of wheat, if kept by itself, might perish; but planted in the earth it bears fruit. Several parables were uttered by Him to impress this truth upon His hearers.

<sup>3</sup>*Hate*th.—The spirit of mortification and self-denial.

<sup>4</sup>*Follow Me*.—*i.e.* In dying to himself for My honour.

<sup>5</sup>*My Father honour*.—Martyrs seem to die ignominiously, but see the honours which await them here and hereafter.

<sup>6</sup>*Father, save Me*.—This was the horror His human nature had for the Passion and for the sins of the people. It was Gethsemani anticipated, or, rather, foretasted.

<sup>7</sup>*For this cause*.—This is the very thing I came for and long for so ardently, and yet My nature, which is human, recoils from it. We dread death naturally, as wrenching soul from body.

<sup>8</sup>*Glorify Thy name*.—Thy will is being done.

<sup>9</sup>I HAVE . . . . and . . . . WILL.—This voice is being verified even yet.

<sup>10</sup>*It thundered*.—The voice was a loud one, filling the atmosphere, and audible to the whole multitude.

<sup>11</sup>*An angel*.—The Jews attributed many things to angels, and the interposition of celestial spirits happened very often in their history.

<sup>12</sup>*Not for me*.—He knew the voice well and told them to attend to it.

<sup>13</sup>*Judgment*.—This means two things; the condemnation of iniquity, and the persecution of the just who condemn it.

<sup>14</sup>*Prince*.—The power of the devil is lessened. He shall seem to triumph in Thy Passion, but then his power comes to an end. He is bound down.

Self denial :

1st. Good for natural health.

2nd. Satisfies for past sins.

3rd. Prevents new ones.

Repugnance :

1st. Is quite a legitimate passion.

2nd. It is to be overcome.

3rd. Very difficult to eradicate.

32. “Et ego, si exaltatus fuero a terrâ, omissa traham ad me ipsum.”

33. Hoc autem dicebat significans quâ morte esset moriturus.

34. Respondit ei turba: “Nos audivimus ex lege quia Christus manet in æternum; et quomodo

32. And I, if I be ‘lifted up from the earth, will ‘draw all things to myself.

33. (Now this he said, signifying what ‘death he should die.)

34. The multitude answered him: We have heard out of the law that Christ ‘abideth for

*tu dicis: Oportet exaltari Filium Hominis ? Quis est iste Filius Hominis ? ”*

35. *Dixit ergo eis JESUS : “ Adhuc modicum, lumen in vobis est. Ambulate dum lucem habetis, ut non vos tenebrae comprehendant : et qui ambulat in tenebris nescit quod vadat.*

36. *Dum lucem habetis, credite in lucem, ut filii lucis sitis.” Haec locutus est JESUS ; et abiit et abscondit se ab eis.*

ever : and how sayest thou : The “Son of man must be lifted up ? Who is this Son of man ?

35. Jesus, therefore, said to them : Yet a “little while the light is among you. Walk ‘whilst you have the light, that the darkness overtake you not : and he that walketh in “darkness knoweth not whither he goeth.

36. Whilst you have the light “believe in the light, that you may be the children of light. These things Jesus spoke : and he went away, and hid himself <sup>10</sup>from them.

This discourse is addressed to all who were present. Our Lord makes the then almost incredible prophecy that He would undergo a most horrible death, repugnant to all His feelings. A modest man like Him to be exposed naked, scourged, spat upon and exalted on a gibbet—how horrible and repugnant to every noble feeling of the soul ! And then the mocking crowd and faithless followers—how dreadful !

The strange prophecy is, notwithstanding its ugliness, then in prospect and now in reality, this very Crucifixion will have an attraction for Jew and Gentile which no other event ever had or will have. It will draw the most obdurate to repentance and the most innocent to mortification and penance.

The Jews saw His meaning. He uses a beautiful figure. When you light a candle it blazes away at once, then suddenly grows dim, and afterwards comes out in its full power. That middle stage is the *modicum lumen*. Let them see that a blast of persecution does not blow it out.

<sup>1</sup>*Lifted up.*—This seems to have been a mode of mentioning crucifixion, as the crowd understood that.

<sup>2</sup>*Draw all things.*—This looked incredible at the time. Not only does He attract followers, but those who follow Him attract others. Such is the force of the Cross.

<sup>3</sup>*Death he should die*.—This is a parenthesis of the Evangelist, who always explains what is in danger of being misunderstood.

<sup>4</sup>*Abideth for ever*.—Their understanding of the Law, as has often been pointed out, centered upon a temporal leader, who should found a great kingdom, etc.

<sup>5</sup>*Son of man*.—They did not know His full meaning, but had an inkling of it.

<sup>6</sup>*A little while*.—This we consider a mistranslation, but it is adopted by many.

<sup>7</sup>*Whilst you have the light*.—The figure is transferred now to the following of Himself in the way pointed out.

<sup>8</sup>*Darkness*.—Especially the darkness of error or mistaken and misguided zeal.

<sup>9</sup>*Believe in the light*.—Let them take care of the little light they have, until it becomes a steady faith in Him and His Messianic work.

<sup>10</sup>*From them*.—We conclude that this hiding was from all except His disciples.

The Cross attracts :

- 1st. The weary worldlings.
- 2nd. The sinful souls.
- 3rd. The erring and mistaken.
- 4th. The just and fervent.

A little light :

- 1st. Heretics get it often.
- 2nd. Let it go out again.
- 3rd. A new light must come.
- 4th. Take care of it until it grows into steady faith.

37. Cum autem tanta signa fecisset coram eis, non credebant in eum,

38. Ut sermo Isaiæ prophetæ impleretur, quem dixit: *Domine, quis credidit auditui nostro ? et brachium Domini cui revelatum est ?*

39. Propterea non poterant credere, quia iterum dixit Isaias :

37. And whereas he had done so <sup>1</sup>many miracles before them, they <sup>2</sup>believed not in him :

38. That the saying of Isaias the prophet might <sup>3</sup>be fulfilled, which he said : Lord, who hath believed our <sup>4</sup>hearing ? And to whom hath the arm of the Lord been revealed ?

39. Therefore they <sup>5</sup>could not believe; for Isaias said again :

40. *Excæcavit oculos eorum, et induravit cor eorum ut non videant oculis, et non intelligent corde, et convertantur, et sanem eos.*

41. Hæc dixit Isaias quandò vidit gloriam ejus, et locutus est de eo.

40. He hath blinded their eyes, and hardened their heart; that they <sup>1</sup>should not see with their eyes, nor understand with their heart, and be converted, and <sup>2</sup>I should heal them:

41. These things said Isaias, when he saw his glory, and <sup>3</sup>spoke of him.

"I saw the Lord sitting upon a throne high and elevated: and his train filled the temple. Upon it stood the Seraphim: the one had six wings and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they flew. And they cried one to another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory." Isaias vi. 1—3.

How this prophetic vision was fulfilled in the person of Our Lord, history tells us. The mystical interpretation of the Seraphim and their wings would fill more pages than we have at our disposal. Suffice it to say that S. John, in his parenthesis here, gives us to understand that he saw the earth being filled with this glory.

In his Apocalypse iv. 8 he gives us an account of a similar vision which he had himself. There he gives four living creatures, who correspond to Isaias's two, and these are understood by those who composed our Liturgy to be the FOUR EVANGELISTS.

<sup>1</sup>*Many miracles.*—No writer interprets these words as to Our Lord's doing many more there and then; but as referring to the past.

<sup>2</sup>*Believed not.*—There were many causes opposing their belief: their animal propensities, the fear of the Scribes, and their disappointment at the meanness and poverty of Him who offered Himself as Messiah.

<sup>3</sup>*Be fulfilled.*—S. John gives the real one. Their obstinacy and hardness of heart which would not admit grace or conviction. Isaias fore-saw this—lxxi. 1.

<sup>4</sup>*Hearing . . . arm.*—*Hearing* is a Hebraism for our words spoken to be heard. *Arm* is expressive of power, it also comes straight out of the body and is one with it—so is the Son of God and His Father ONE.

<sup>6</sup>Could not.—Because they would not let God's grace work or let His light shine. They put it out.

<sup>6</sup>Should not see.—In Isaías vi. 9. These words are spoken by the Lord to himself as foreshadowing the truth S. John enunciates.

<sup>7</sup>I should heal them.—Our Lord wanted to do so. He called himself physician and He only scandalized them when he healed publicans and sinners.

<sup>8</sup>Spoke of Him.—S. John wrote the Apocalypse before the Gospel, but he modestly abstains from quoting himself.

Obstacles to Faith :

- 1st. Bad life—or indifference.
- 2nd. Worldliness and cares.
- 3rd. Not attending to lights.

It is vain :

- 1st. To preach to those who will not hear.
- 2nd. To cast pearls before swine.
- 3rd. To try and convert a self-sufficient Pharisee.

42. Verumtamen, et ex principibus multi crediderunt in eum: sed propter pharisæos non confitebantur, ut è Synagogà non ejicerentur.

43. Dilexerunt enim gloriam hominum magis quam gloriam Dei.

44. JESUS autem clamavit et dixit: "Qui credit in me non credit in me, sed in eum qui misit me:

45. "Et qui videt me videt eum qui misit me.

46. "Ego lux in mundum veni ut omnis qui credit me in tenebris non maneat.

42. However many of the chief men also believed in him: but because of the Pharisees they did not confess it, that they might not be cast out of the synagogue.

43. For they loved the glory of men more than the glory of God.

44. But Jesus cried out and said: He that believeth in me doth not believe in me, but in him that sent me.

45. And he that seeth me seeth him that sent me.

46. I the light am come into the world, that whosoever believeth in me may not remain in darkness.

Worldliness has always been an enemy of the Gospel. It wants to follow fashions and customs which are not recognised by the strict followers of Our Lord. The poor went after Him in crowds, and His rich enemies went amongst them to find some cause of accusation against Him.

There was a third class, little noticed in the Gospel narratives, and these were His respectable followers. We have had specimens of brave ones amongst those—the Centurion, the Ruler of the Synagogue, Zacchæus and the Lazarus family. These were not ashamed to fall at His feet and worship as well as entertain Him in their houses and wait upon Him at table.

There was another class of followers, the shrinking timid respectables. They knew that to profess faith in Him would be simply ruin. They were sure to be flung out of the Sanhedrim and the Synagogue, to lose their business and be considered as outcasts and accursed. S. John tells us, there were *many* of those—we only know *two*.

<sup>1</sup>*Chief men.*—These were the respectable men in good positions and affluent. They were honest enough to see the truth of His mission.

<sup>2</sup>*Because of the Pharisees.*—They had to associate with Pharisees in civic duties, in the Temple, in the Council, and in all the relations of life and business. Excommunication would ruin them.

<sup>3</sup>*Glory of God.*—They did not see this clearly yet, and perhaps it was to them more especially Our Lord addressed the caution about the *modicum lumen*.

<sup>4</sup>*Jesus cried out.*—This is supposed to have been uttered by Our Lord before He hid himself. If this *hiding* alludes to His going to Mount Olivet on the first day, it may be admissible. If the *hiding* took place on Tuesday, as most harmonists think, then these words must have been spoken, either during the Temple lectures, or to the Twelve after the prophecy on the hill-side.

<sup>5</sup>*Seeth Him that sent me.*—This He repeats often, and more likely for the benefit of His disciples than that of His promiscuous hearers.

<sup>6</sup>*The light.*—Of this S. John is fond of speaking ; and every flicker of such a light is fraught with some deep meaning to the Beloved Disciple.

## Human prudence :

- 1st. Keeps too many virtues hid.
- 2nd. Lets too many bad people rule good.
- 3rd. Is not worthy to be confessed before Our Father who is in heaven.

## Courage :

- 1st. Is admired by all.
  - 2nd. Grand in everything.
  - 3rd. The virtue of confessors and martyrs.
- 

47. "Et si quis audierit verba mea et non custodierit, ego non judico eum : non enim veni ut judicem mundum, sed ut salvificem mundum.

48. "Qui spernit me et non accipit verba mea habet qui judicet eum : sermo quem locutus sum, ille judicabit eum in novissimo die :

49. "Quia ego ex meipso non sum locutus ; sed qui misit me Pater, ipse mihi mandatum dedit quid dicam et quid loquar.

50. "Et scio quia mandatum ejus vita æterna est. Quæ ergo ego loquor, sicut dixit mihi Pater sic loquor."

47. And if any man hear my words, and <sup>1</sup>keep them not, I do not judge him : for I came <sup>2</sup>not to judge the world, but to save the world.

48. He that despiseth me, and receiveth not my words, hath <sup>1</sup>one that judgeth him. <sup>2</sup>The word that I have spoken, the same shall judge him in the last day.

49. For I have not spoken <sup>5</sup>of myself ; but the Father who sent me, he gave me command <sup>6</sup>what I should say, and what I should speak.

50. And I know that his commandment is <sup>7</sup>life everlasting. The things, therefore, that I speak, even as the Father said unto me, <sup>8</sup>so do I speak.

The words of Isaias quoted by S. John have *Adonai*, a name given only to God Himself—not like *Elohim*, and words are used by Our Lord which show to the disciples that He and the Father are one.

There is a transition now which enhances, indeed crowns the whole doctrine of S. John's Gospel regarding the mystery of the Incarnation.

It seems a hard thing to *flesh and blood*, as we say, to believe

that the man who sat there in their midst, who ate and drank, toiled and rested, slept and prayed, could be the Son of God, and therefore God Himself.

He then tells them how all His words in teaching and instructing were prepared for Him from Eternity. His Father and He are one. Every word and act of His life, although performed through His Humanity, chiefly had their origin in His Divinity, and therefore were to be predicated of the Divine Person which took human nature.

<sup>1</sup>*Keep them not.*—This alluded to those who believed in Him privately but were ashamed to confess, as well as to those who would believe in Him in future, but not follow His example.

<sup>2</sup>*Not to judge.*—He did not judge it whilst here amongst us, but He will judge it after the death of each member, and at the Final Accounting Day.

<sup>3</sup>*One that judgeth him.*—This refers to the eternal law of justice, which is one of those things necessary to be believed before a person can get Sacraments.

<sup>4</sup>*The word . . . . the last day.*—This is a Hebraism for he shall stand or fall on the last day by his keeping or non-keeping of the Word that I have spoken.

<sup>5</sup>*Of myself.*—I have not spoken as man, or an ordinary Rabbi or teacher. I have spoken the truths which the Holy Trinity would have revealed.

<sup>6</sup>*What I should say.*—There were things I was obliged to conceal (like the time and hour of the Judgment), and things I had to reveal. All this was pre-arranged in the councils of the Most High.

<sup>7</sup>*Life everlasting.*—That alone is the object of my coming, my teaching, my dying.

<sup>8</sup>*So do I speak.*—I have kept to the lines arranged most strictly and clearly. The work is done.

#### The Word of God :

- 1st. To be received with reverence.
- 2nd. Pondered with care.
- 3rd. Observed with diligence.

#### Preachers should :

- 1st. Preach what is given them.
- 2nd. Be conformable to sound doctrine.
- 3rd. Avoid human respect.

## CHAPTER XIII.

*Christ washes his disciples' feet : the treason of Judas : the new commandment of love.*

1. Ante diem festum Paschæ, sciens JESUS quia venit hora ejus ut transeat ex hoc mundo ad Patrem, cùm dilexisset suos qui erant in mundo, in finem dilexit eos.

2. Et, cœnâ, factâ cùm diabolus jàm misisset in cor ut traderet eum Judas Simonis Iscariothæ,

3. Sciens quia omnia dedit ei Pater in manus, et quia à DEO exivit et ad DEUM vadit,

4. Surgit à cœnâ et ponit vestimenta sua, et, cùm acce-  
pisset linteum, præcinxit se ;

5. Deindè mittit aquam in pelvim, et cœpit lavare pedes discipulorum, et extergere linteum quo erat præcinctus.

1. 'Before the festival day of the pasch, Jesus knowing that <sup>the</sup> his hour was come that he should pass out of this world to the Father, having loved his own who were in the world, he loved them <sup>to</sup> the end.

2. And when supper was done, the devil having <sup>now</sup> put into the heart of Judas *the son* of Simon, the Iscariot, to betray him :

3. Knowing that the Father had given him <sup>all</sup> things into his hands, and that he came from God, and goeth to God ;

4. He riseth from supper, and layeth aside <sup>his</sup> garments; and having taken a towel, <sup>he</sup> girded himself.

5. After that he poureth water into a basin, and began to <sup>wash</sup> the feet of the disciples, and to wipe them with the towel wherewith he was girded.

Very elaborate dissertations have been written upon the order of things at the Last Supper. We have read many of them and found few of them agreeing. Father Corluy is the latest commentator on S. John, and he devotes many pages to this subject. We follow him in all but two things, in which we think the weight of evidence is against him. 1st. He thinks Judas *went* before the Institution of the Eucharist, this is against the almost unanimous

opinion of the Fathers. 2nd. We think the long discourse began after the Eucharist and was not interrupted by it at verse 32.

Our order then is this: After sunset on the Thursday, 1st. They ate the Paschal Lamb. 2nd. They began their ordinary supper. 3rd. They contended who was greatest. 4th. Jesus got up and washed their feet. 5th. He institutes the Eucharist. 6th. He declares the traitor. 7th. Judas goes to do his work. 8th. The last discourse to His disciples. We have no room for the dissertations to prove our conclusions.

*<sup>1</sup>Before the festival day.*—There is a controversy, which we do not expect to settle, about S. John's expression. The simplest solution is that he uses the Greek mode of computation, from midnight to midnight, and the Synoptists the Hebrew. Friday began with them at sunset; for the Greeks at midnight. Then the supper was *before*, not on, the day of the Pasch.

*<sup>2</sup>His hour was come.*—John gives a tone of deep solemnity.

*<sup>3</sup>To the end.*—There are many explanations of this. The Greek Fathers (who are now followed by most writers) say it was to the end, the very excess of love. This was the Eucharist.

*<sup>4</sup>Now put into the heart.*—Judas had made his bargain six days before this, but he had not the courage to carry it out until this new coming of the evil one. With this he braved his two sacrileges.

*<sup>5</sup>All things.*—He first humbles Himself, and then institutes the Great Sacrament which perpetuates His presence and proves His Divinity.

*<sup>6</sup>His garments.*—These were ceremonious garments put on for grand occasions, and were very large and roomy.

*<sup>7</sup>He girded himself.*—This was to dispense with an attendant.

*<sup>8</sup>Wash the feet.*—This was done just as they were contending who was greatest among them. He gave them a great lesson which He enforced afterwards.

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The Love of Jesus nothing could destroy:

1st. Not the ingratitude of men.

2nd. Not the coldness of His Apostles.

3rd. Not their treachery and cowardice.

4th. Not even our coldness.

Jesu's humility :

1st. Became as a servant.

2nd. As a giver away of Himself.

3rd. As a culprit.

4th. All to gain our hearts.

6. Venit ergo ad Simonem Petrum. Et dicit ei Petrus: "Domine, tu mihi lavas pedes?"

7. Respondit Jesus et dixit ei: "Quod ego facio tu nescis modò, scies autem posteà."

8. Dicit ei Petrus: "Non lavabis mihi pedes in æternum!" Respondit ei Jesus: "Si non lavero te, non habebis partem mecum."

9. Dicit ei Simon Petrus: "Domine, non tantùm pedes meos, sed et manus et caput."

10. Dicit ei Jesus: "Qui lotus est non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes."

11. Sciebat enim quisnam esset qui traderet eum: propterè dixit: "Non estis mundi omnes."

6. He cometh, therefore, to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet?

7. Jesus answered and said to him: What I do thou knowest not now; but thou shalt know hereafter.

8. Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me.

9. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head.

10. Jesus saith to him: He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.

11. For he knew who he was that would betray him; therefore he said: You are not all clean.

The washing of the feet of the Apostles by Our Lord had a great significance in the early ages of the Church—nor is it forgotten even in our times.

The ceremony seemed to arise from their contention about superiority. It was certain that Peter was promised a headship of some kind or other, and James and John were privileged friends of Our Lord. They were all on an equality up to this except that Peter was recognised as being something beyond the rest.

Now, Our Divine Lord, to show them that a superior, in reality, is the servant of those he governs and has to submit himself to their wishes oftener than they submit to him, performed this servile act for the behoof of their feet as well as their understandings. He would explain its significance to them after

the ceremony was over, and then they should begin to learn how to deport themselves in future when He should be gone, and each of them a superior in that portion of the Church in which His work was being done.

This is the first significance.

Again, the body was washed by respectable Jews before dining, and the soles of their feet alone—or if the weather was wet or the roads dirty—the rest of the foot as far as the ancles had to be washed in order that they might be *all* clean when they reclined at the solemn meal.

A very solemn meal was now about to be partaken of. A meal which Our Lord had foretold in Capharnaum and the announcement of which (see S. John chapter vi.) lost Him so many followers. The time was come for that; and as it had to be partaken of with cleanness of soul as well as cleanness of body, Our Lord washed their feet. This is insinuated very clearly in verse 11.

Those who think (S. Augustine or his continuator, for that portion of his works is not considered genuine) that Our Lord baptised the Apostles at the last supper have very slender grounds for their opinion. They must have been baptised on the day in which they were formed into a body, or perhaps before, else He would not have given them the spiritual powers which we know they exercised.

The rite of feet ablution is generally supposed to have taken away their venial sins; just as we teach that the taking of holy-water at the church takes them away in our day.

Many old rituals had the washing of the feet before Baptism: and S. Ambrose observed this rite in Milan. He even found fault with neighbouring Churches for omitting it. The same rite prevailed in other places and a Spanish council suppressed it within its range in the fifth century.

Nowadays, the Pope, in his palace or the chapel attached to it, religious superiors in their churches, and sometimes bishops in their cathedrals carry out the sacred rite on Holy Thursday only.

It has come to be a mere rite and not even one of the *Sacramentalia* in the modern liturgy of the Church.

Peter was the *first* washed, according to some, and the *last*

according to others. Those who hold the latter opinion think Judas was the first, and that Our Lord proceeded upwards. It seems more natural that Peter was the first and when the others heard the threat and his submission, they obeyed without objecting.

<sup>1</sup>*Simon Peter*.—As already remarked he was the first. The *ergo* would say so, if nothing else.

<sup>2</sup>*Dost thou wash my feet?*—Peter could not think of such a service being performed by one he venerated and loved so much.

<sup>3</sup>*Thou shalt know*.—Peter knew it from Our Lord's instruction after the rite; and, by his own experience when he wrought at the foundations of the future Church and superintended the building.

<sup>4</sup>*Never wash*.—Peter, as usual, went to extremes and never could be content with half measures.

<sup>5</sup>*No part with me*.—This was a severe threat and it made the Milanese and others consider the *feetwashing* a very important, if not indispensable, ceremony. One can see, at once, that Our Lord rebuked his disobedience even when it was through reverence. Peter would allow himself to be washed in boiling water rather than lose Our Lord's friendship.

<sup>6</sup>*My hands and my head*.—Extremes again, Peter!

<sup>7</sup>*Is washed*.—Our Lord puts a spiritual meaning in the ordinary bath.

<sup>8</sup>*You are clean, but not all*.—This is the second time He has hinted at the defective one. The first was John vi. 71.

<sup>9</sup>*Betray him*.—S. John points out the meaning. And yet Our Lord washed the feet of Judas!

#### Communion :

- 1st. Preparation of the body  
—clean.
- 2nd. Preparation of the soul  
—free from sin.
- 3rd. Even venial sins should  
be got rid of.

#### Ceremonies of the Church :

- 1st. They are very ancient.
- 2nd. Practised by the greatest saints.
- 3rd. Sanctioned by example of Jesus Christ.

12. Postquam ergo lavit pedes eorum et accepit vestimenta sua, cum recubuisset iterum, dixit eis : "Scitis quid fecerim vobis ?

13. "Vos vocatis me *Magister* et *Domine* : et bene dicitis, sum enim.

14. "Si ergo ego lavi pedes vestros, Dominus et Magister, et vos debetis alter alterius lavare pedes.

15. "Exemplum enim dedi vobis, ut, quemadmodum ego feci vobis, ita et vos faciatis.

16. "Amen, amen dico vobis, non est servus major domino suo, neque apostolus major est eo qui misit illum.

17. "Si haec scitis, beati eritis si feceritis ea.

12. Then after he had washed their feet, and taken <sup>1</sup>his garments, having sat down again, he said to them : Know you what I have done to you ?

13. You call me Master and Lord : and you say well : for <sup>2</sup>so I am.

14. If I, then, being Lord and Master, have washed your feet, you also ought to wash one another's feet.

15. For I have given you an example, that as <sup>3</sup>I have done to you, so you do also.

16. Amen, amen I say to you, the servant is not greater than his lord ; neither is <sup>4</sup>an apostle greater than he that sent him.

17. If you know these things, you shall be <sup>5</sup>blessed if you do them.

When Our Saviour returned to His place at table He pointed out the moral of the action which He had just performed. The Apostles did not know what He knew well ; that the day would come when they should all be held in veneration by the faithful. The day was coming when they should be ordaining priests, consecrating bishops, giving ordinances and writing Epistles to the different Churches under their charge.

If, instead of glorifying in their pre-eminence, as they seem inclined to do from their previous striving for superiority, they deport themselves as the servants of their flocks, their lives would be blessed, and the people over whom they were placed would be similarly happy. Observe the difference between a gentle pastor who speaks to the poor, and a grand one who keeps them at a distance.

<sup>1</sup>His garments.—When Our Lord went to work, He took off His coat, like a person in earnest.

<sup>2</sup>What I have done ?—They were astonished, to be sure, but there was

such an atmosphere of mystery around them that no one had courage to ask a question.

<sup>3</sup>So I am.—After His humiliation and hard work only does He take His place, in every sense of the word, and assert His position.

<sup>4</sup>One another's feet.—We must transfer the literal to the spiritual meaning here. They knew its import afterwards, and we know it now. Priests go to confession to one another.

<sup>5</sup>I have done.—There seems a sort of command here. At least the Church has understood it so, and puts the ceremony in her Ritual for Holy Week.

<sup>6</sup>An apostle.—It is as Apostles He addresses them now, and the coming discourse will be, in a great measure, confined to their future duties.

<sup>7</sup>Blessed.—This expression has a twofold signification. It is a promise of contentment in mind, and also a promise of happiness in eternity for having followed the example of Our Redeemer.

#### Work :

- 1st. We should be in earnest.
- 2nd. Warm ourselves with the work.
- 3rd. Not stop till it is well done.

#### Example :

- 1st. Let us copy His.
- 2nd. Let us practise it well.
- 3rd. Show it to others.

18. "Non de omnibus vobis dico: ego scio quos elegerim. Sed ut adimpleatur Scriptura: Qui manducat mecum panem levabit contra me calcaneum suum.

19. "Amodò dico vobis priusquam fiat, ut, cum factum fuerit creditis quia ego sum.

20. "Amen, amen dico vobis: qui accipit si quem misero, me accipit; qui autem me accipit accipit eum qui me misit."

18. I speak not of <sup>1</sup>you all: I know whom I have chosen: but that <sup>2</sup>the Scripture may be fulfilled: He that eateth bread with me shall lift up his <sup>3</sup>heel against me.

19. At present I tell you before it come to pass, that, when it shall come to pass, <sup>4</sup>you may believe that I am *the Messias*.

20. Amen, amen I say to you, he that receiveth whomsoever I send, "receiveth me; and he that receiveth me, receiveth him that sent me.

21. Cùm hæc dixisset JESUS,  
turbatus est spiritu, et protestatus est et dixit; "Amen,  
amen dico vobis quia unus ex  
vobis tradet me."

21. When Jesus had said  
"these things he was<sup>1</sup> troubled in  
spirit: and he protested, and  
said: Amen, amen I say to  
you, that <sup>2</sup>one of you will be-  
tray me.

Lucas Brugensis and very many writers, who adopt the opinion that Judas did not leave the *canaculum* until after he had partaken of the Eucharist, place the celebration of the Eucharist between verses 19 and 21. This would give a *nexus* for verse 20 which many have failed to find.

Christ's prediction about the betrayal is recorded by S. Matthew and S. Mark before the celebration of the Eucharist, and by S. Luke after. The general opinion is that Our Lord hinted it so that Judas could see He knew, before the Eucharist. This disturbance of mind took place after it, and the hard, cold, unfeeling determination of Judas brought on the partial disclosure of the culprit which John and Peter *only* knew then.

It was a terrible moment. Mercy was beating at the wretch's heart, but he would give it no admittance. The hints, the mildness of Jesus, and the concern of all when they heard the terrible words *one of you will betray me*, could not move the callous man who alone ought to be moved.

<sup>1</sup>You all.—The exception was understood as yet, only by the excepted.

<sup>2</sup>The Scripture.—The two-thirds of psalm xl. from verse 6 to the end, refer *more propheticō* to the treason of Judas. In verse 10 we have "*hath greatly supplanted me*," and this translation is made from the Septuagint. The Hebrew Bible has "*he has raised a heavy heel against me*. This seems the sense in which Judas's evil deed is to be understood. He wanted to spite Our Lord, or be revenged on Him for some correction about his mean and thievish practices.

<sup>3</sup>Heel.—This is a metaphor taken from the mode of offence and defence in vogue amongst horses and the like. The heel deals a heavy blow and is consequently said, in figure, Genesis iii. 15, of the blow which Our Lady would give the serpent.

<sup>4</sup>You may believe.—You may have one more thing to confirm your faith.

<sup>5</sup>Receiveth.—This verse is evidently a portion from a longer discourse, which S. John has not given, anent the reception of the Eucharist.

<sup>6</sup>*These things.*—The very expression is enough to show us that more than the few words recorded in verse 20 were uttered here by Our Lord.

<sup>7</sup>*Troubled in spirit.*—He allowed His emotion at the dark deed about to be committed to appear to them.

<sup>8</sup>*One of you.*—They all ask *is it I?* except Judas, and when the sign has been given his voice is heard.

Traitor :

- 1st. Pained our Lord more than the deserters.
- 2nd. More than the denying.
- 3rd. Because of no repentance.

Receiving Eucharist :

- 1st. We receive the body and blood of Jesus.
- 2nd. The Divinity.
- 3rd. The Trinity by concomitance.

22. Aspiciebat ergò ad invicem discipuli, hæsitantes de quo diceret.

23. Erat ergò recumbens unus ex discipulis ejus in sinu JESU, quem diligebat JESUS.

24. Innuit ergò huic Simon Petrus, et dixit ei : "Quis est de quo dicit ?"

25. Itaquè, cùm recubuisset ille suprà pectus JESU, dicit ei : "Domine, quis est ?"

26. Respondit JESUS : "Ille est cui ego intinctum panem porrexero." Et, cum intinxisset panem, dedit Judæ Simonis Iscariothæ.

22. The disciples, therefore, looked one upon another, doubting of whom he spoke.

23. Now there was leaning on Jesus's bosom one of his disciples, <sup>8</sup>whom Jesus loved.

24. Simon Peter, therefore, beckoned to him, and said to him : "Who is it of whom he speaketh ?

25. He, therefore, leaning on the breast of Jesus, saith to him : "Lord, who is it ?"

26. Jesus answered : He it is to whom I shall reach bread 'dipped. And when he had dipped the bread, he gave it to Judas Iscariot, *the* <sup>8</sup>*son* of Simon.

The signal by which Jesus silently let His Beloved Disciple know who the traitor was, was the ceremony of the *Charoseth*. It was a sort of dessert after the feast. A thin slice of bread was

dipped in a savoury mixture, and handed to the friends by the Master of the house.

The manner of reclining at table gave an opportunity of placing the head on the bosom of one's neighbour. S. John was sorely grieved at all he saw and heard ; and as he was the youngest and most innocent Our Lord had a very tender regard for him.

Peter was loved with a stronger love, but having been rebuked recently—at the washing of the feet—he did not like to be too bold in a hurry. He must have been reclining next to S. John ; and, if we trust *Da Vinci*'s picture—which, indeed, is an anachronism, with its stools and glasses—we must consider Judas as being next to Peter.

<sup>1</sup>*Looked one upon another.*—This must have been after the *Is it I, Lord ?* which received no answer from Him.

<sup>2</sup>*Doubting.*—There must have been a suspicion of the real culprit in some of their minds, although charity forbade them to express it.

<sup>3</sup>*Whom Jesus loved.*—Thus does S. John love to describe himself. How dearly he cherished that privilege ; and he was the last of the Apostles to be taken to heaven.

<sup>4</sup>*Beckoned to him.*—He first calls John's attention from his absorbed communing with our Lord.

<sup>5</sup>*Who is it ?*—Peter may have divined something from the coolness or the deathlike want of expression on the face of Judas.

<sup>6</sup>*Lord, who is it ?*—John asks the question just as he is requested. Our Lord tells him by signal who it is, and Peter hears the news. We know from what followed immediately that the traitor's name was not more fully revealed.

<sup>7</sup>*Dipped.*—In *paropside*, as S. Matthew has it.

<sup>8</sup>*Son of Simon.*—Simon seems to have been a very common name in those times.

#### Charity :

- 1st. Keeps the faults of others secret.
- 2nd. Tries to prevent sins.
- 3rd. Reveals only to those who might prevent harm.

#### Kindness of Jesus :

- 1st. He gives Himself to Judas.
- 2nd. He lets him know that He is aware of his design.
- 3rd. He gives him a love-morsel.

27. Et, post buccellam, introivit in eum Satanus. Et dixit ei JESUS: "Quod facis facitiūs."

28. Hoc autem nemo scivit discubentium, ad quid dixerit ei.

29. Quidam enim putabant, quia loculos habebat Judas, quod dixisset ei JESUS: "Eme ea quae opus sunt nobis ad diem festum;" aut egenis ut aliquid daret.

30. Cum ergo accepisset ille buccellam, exivit continuo. Erat autem nocte.

27. And after <sup>1</sup>the morsel Satan entered into him. And Jesus said to him: That which thou doest, <sup>2</sup>do quickly.

28. Now <sup>3</sup>no man at the table knew for what intent he said this to him.

29. For some thought, because Judas <sup>4</sup>had the purse, that Jesus had said to him: Buy those things which we have need of for the festival day; or that he should <sup>5</sup>give something to the poor.

30. He, then, having received <sup>6</sup>the morsel, went out immediately. And <sup>7</sup>it was night.

*And it was night.* A dark, dreary night had fallen upon the day of that unfortunate man. The light of his Apostolate, the light of his life, the light of hope and salvation, all, all was put out. He was never to shine again, and all the gifts he had received were to be buried in oblivion.

What a fearful picture does he present as he goes on in the darkness, wending his way through the crooked, dirty streets, so badly lighted in those days, and groping round corners and pillars to find his way to where the money was to be paid for his deed of shame. His dark interior had not even the lurid light of revenge. Whatever fierce hatred animated him, under the influence of Satan, was soon mollified in Gethsemani, and then came the night, the night of despair, the night of suicide, the night that never shall see a dawn.

<sup>1</sup>*The morsel.*—S. Cyril remarks that favours to the ungrateful only make them worse. They put the giving of a favour down to a disposition to bribe them. This was the case with Judas.

<sup>2</sup>*Do quickly.*—I know what you are about. Time presses. Finish the cup of your iniquity. Earn the blood money. Graces and favours are thrown away upon you. It was the most fearful mark of God's anger; to point out his doom and send him to it.

<sup>3</sup>*No man.*—Although Peter and John had an idea that Judas would

betray Him they did not imagine he would go straight from a festive board to do it.

*"Had the purse.*—That was his office among the Twelve, who never carried anything but the clothes that covered them, and a couple of swords to-night.

*"Give something to the poor.*—This was the duty of the bursar. He bought what was necessary and gave alms when it was prudent to do so. We may be sure he never wanted means for either work.

*"The morsel . . . . immediately.*—Does the Evangelist mean that this was the last grace?

*"It was night.*—The night was not yet far advanced. It might be about seven o'clock.

Concurrence:

1st. God sustains the hand of the murderer.

2nd. Gives cleverness to diplomatists.

3rd. Helps men to their destruction.

When they have discarded grace.

Night:

1st. Suns set upon reputations.

2nd. Night falls upon goodness.

3rd. Sometimes for good and sometimes for evil.

31. Cùm ergò exisset, dixit JESUS:—"Nunc clarificatus est Filius Hominis, et DEUS clarificatus est in eo.

32. "Si DEUS clarificatus est in eo, et DEUS clarificabit eum in semetipso: et continuò clarificabit eum.

33. "Filioli, adhuc modicum vobiscum sum. Quæreris me, et, sicut dixi Judæis, Quò ego vado vos non potestis venire, et vobis dico modò.

34. "Mandatum novum do vobis, ut diligatis invicem: sicut

31. When, therefore, he was gone out, Jesus said: Now is the Son of man glorified, and God is glorified in him.

32. If God be glorified in him, God will also glorify him in himself, and immediately will he glorify him.

33. Little children, yet a little while I am with you. You shall seek me: and, as I said to the Jews: Whither I go, you cannot come: so now I say to you.

34. I give you a new commandment: That you love one

dilexi vos, ut et vos diligatis invicem.

35. "In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem."

another; <sup>4</sup>as I have loved you, that you also love one another.

35. "By this shall all men know that you are my disciples, if you have love one for another.

Charity was the moving principle of Our Lord's life, and He wished to impress its importance upon His followers.

He waited till Judas had gone. Until the one unholy creature had left their circle, and then He lays down the one distinguishing mark of a true Christian.

A new commandment sounds strange. Moses had given it, and He, Our Lord, had preached it time and again. It was a dead letter. Self-interest and self-seeking had extinguished the spirit of charity. Look at the Pharisees, look at Judas.

My dear little children, love one another as I have loved you, was the new commandment (the *excelling one*, in Hebrew parlance) of Our Lord. He gave it when Judas had left, and the Beloved Disciple, who records it, spent all his old age in preaching it and practising it. S. Paul extols it, but only the Heart of Jesus could reach its height.

<sup>1</sup>Gone out.—The one bad member had gone away in the keeping of the devil, and was groping his way to the council who were waiting for him. Contrast the two scenes.

<sup>2</sup>Glorified.—The glory is beginning in the great humiliation which shall make them nearly lose their faith.

<sup>3</sup>Immediately.—This is to be remembered, but not understood just yet. The glory of Our Lord began directly He arose from the dead.

<sup>4</sup>Little children.—The language He used was that of endearment and tenderness, and He reminds them that His stay among them is to be a short one.

<sup>5</sup>Seek me.—This is equivalent to our English phrase, *you shall miss me* more than you think.

<sup>6</sup>You cannot come.—He said this to the Jews, and they thought He was about to commit suicide. He says it now to His own, and they were just as far from its meaning as the Jews themselves until Peter extorted a partial explanation.

<sup>7</sup>New commandment.—In the Hebrew this meant a superb and most excellent and superior commandment. It had to be renewed, and wants renewing very badly just at present.

<sup>8</sup>*As I have loved you.*—This is the model.

<sup>9</sup>*By this.*—The grand badge of Christianity is to be paternal charity. So it was in the days of the martyrs. It hath grown cold now, and so has Christianity waned.

Fraternal charity :

- 1st. The great virtue of Our Lord.
- 2nd. His last legacy to us.
- 3rd. The mark of Christianity.

New commandment :

- 1st. Charity is not a mere figure.
- 2nd. It is the condition of grace.
- 3rd. The distinction between the good and bad on the Day of Judgment.

36. Dicit ei Simon Petrus : “Domine, quò vadis ?” Respondit JESUS : “Quò ego vado non potes me modo sequi, sequeris autem posteà.”

37. Dicit ei Petrus : “Quarè non possum te sequi modò ? Animam meam pro te ponam.”

38. Respondit ei JESUS : “Animam tuam pro me pones ? Amen, amen dico tibi, non cantabit gallus donec ter me neges.”

36. <sup>1</sup>Simon Peter saith to him : Lord, <sup>2</sup>whither goest thou ? Jesus answered : Whither I go, <sup>3</sup>thou canst not follow me now ; but <sup>4</sup>thou shalt follow me afterwards.

37. Peter saith to him : Why cannot I follow thee now ? <sup>5</sup>I will lay down my life for thee.

38. Jesus answered him : Wilt thou <sup>6</sup>lay down thy life for me ? Amen, amen I say to thee, the cock <sup>7</sup>shall not crow, till thou deny me thrice.

*Domine quo vadis ?* is the title of a church in Rome near the gate of S. Sebastian. The legend attached to it is that Peter was leaving Rome at the time of the persecution and met Our Lord at that spot carrying His Cross. He asked Him, as he had done at the last supper here, “Lord whither goest thou ?” and Our Lord answered, “I am going to Rome to be crucified again.” Peter returned at once, was shortly condemned to be crucified, like his Master ; and, begged as a favour, that he might be

crucified head downwards. His request was granted. On the spot where the vision occurred we have the Church called—*Domine quo vadis?*

Peter's love is unmistakable and so also is the opinion he has of his own bravery. He meant every word he said; but had no idea of his weakness. We read in the other Evangelists how he refused to believe Our Lord's prophecy concerning his denial, and how he placed himself before the rest. We read also, in all the Evangelists, how miserably he failed and how lamentably were Our Lord's words verified.

<sup>1</sup>*Simon Peter.*—Peter so loved Our Lord that he did not like the idea of being separated from Him. Our Lord foretold this separation and Peter at once felt sad and courageous.

<sup>2</sup>*Whither goest Thou?*—Is there any place in this world, no matter how disagreeable, into which I am not prepared to follow you?

<sup>3</sup>*Thou canst not follow Me now.*—Peter had other work to do for thirty-four years which he little thought of when he volunteered his companionship. He knew this in its own good time.

<sup>4</sup>*Thou shalt follow Me.*—Peter did follow Him from the moment he shed his first tear of sorrow until his soul went to its reward.

<sup>5</sup>*I will lay down my life for Thee.*—Peter thinks he could, and really loves Our Lord to the extent of every word he says: but it is rashness.

<sup>6</sup>*Lay down thy life for Me?*—Our Lord has a sad forecast depicted in His countenance and words.

<sup>7</sup>*Shall not crow.*—We have examined the theories about the crowing of the cock. The *dawn crow* was the crow among the Jews. Before that crow came, on that very night, Peter was cursing and swearing that he never knew the Man!

#### Natural love :

- 1st. Is very fervid in the beginning.
- 2nd. The hotter it is the shorter it lasts.
- 3rd. It never keeps its promises.

#### Peter's Love :

- 1st. Was very sincere.
- 2nd. Too natural and fervid.
- 3rd. Still it survived his fall and proved to be excellent.

## CHAPTER XIV.

*Christ's discourse after his last supper.*

1. "Non turbetur cor vestrum. Creditis in DEUM: et in me credite.

2. "In domo Patris mei mansiones multæ sunt. Si quominus, dixisse vobis; quia vado parare vobis locum.

3. "Et si abiero et præparaverò vobis locum, iterùm venio, et accipiam vos ad meipsum, ut, ubi sum ego, et vos sitis.

4. "Et quod ego vado scitis, et viam scitis."

1. Let not your <sup>1</sup>heart be troubled. You believe in God; believe also in me.

2. In my <sup>2</sup>Father's house there are many mansions. If not, <sup>3</sup>I would have told you; because I go to <sup>4</sup>prepare a place for you.

3. And if I shall go, and prepare a place for you, <sup>5</sup>I will come again, and will take you to myself; that where I am, <sup>6</sup>you also may be.

4. And whither I go <sup>7</sup>you know, and the way you know.

The Apostles were depressed by everything which occurred that evening, and there were many more things to occur to them before the next morning.

Our Lord tries to raise their spirits whilst He Himself is sad. They were sad because of Judas, of Peter, and the impending troubles of which they were yet ignorant. Our Lord was sad for a great deal more. He knew their coming defection, the scattering of the flock, and the horrors He would have to endure before He went to His Father.

There is scarcely anything so affecting as this beautiful discourse after the first Mass and Communion, when He already dwelt spiritually in each of His children.

The putting before them ideas of heaven, to sustain them through their trials on earth, was not new. This plan has been

followed by His Apostles, and preachers since their time, who have striven to walk in their footsteps.

It is difficult for us to form an idea of a place which those who know describe as such that neither hath eye seen nor ear heard, nor the heart of man conceived what it is like. S. Paul, who had a glimpse of it, which he calls being taken up to the third heaven, finds human language insufficient to express what he saw. S. John's language in the Apocalypse is all figurative.

The idea underlying our notion of heaven is one very deeply imbedded in human nature—the desire of Happiness. We are born with this and die with it. We look for it in pleasures and sins, and seek it in penance and privations. That it awaits us beyond the grave if we are faithful in the few things commanded us here, is a truth Our Lord was continually placing before the minds of His followers.

There are various ways in which the idea of plenary happiness could be conveyed to such minds as were to be enlightened at the Last Supper. At one time heaven is likened to a banqueting hall in which a marriage feast is being celebrated. Outside all is darkness and gnashing of teeth. At another time they are promised reclining couches in the celestial banqueting hall. Seats as judges over the twelve tribes of Israel is another figure. Again, He tells them that His Father has prepared a kingdom.

Now they perceive a difference made between them, and that all have not, and cannot have, the highest place.

Our Divine Lord gives them a new figure of heaven, more complete than any which He yet gave. The essential beatitude is like to the *penny* which each workman received, but the accidental, which is altogether personal, is very different in each case.

No two things in creation are exactly alike; and not two souls going heavenwards ever resembled each other so perfectly as not to be distinguishable.

The many mansions is a well chosen expression. Each soul will have a mansion, a possession perfectly satiating it according to its merits and the peculiar nature of those merits. Every soul in heaven will be so content with its own beatitude that it would not like to exchange it with any other saint. Hence each saint rejoices in every other saint's glory, and likes best his own, which admirably suits him. IN MY FATHER'S HOUSE THERE ARE MANY MANSIONS.

<sup>1</sup>*Hear t be troubled.*—That is, do not allow this sadness to afflict you too deeply.

<sup>2</sup>*Believe also in Me.*—Let there be the same faith, for it will be sorely tested very soon.

<sup>3</sup>*Father's house.*—This is the inheritance of heaven, for which He has been preparing them so long and carefully.

<sup>4</sup>*I would have told you.*—He wants to impress upon them the divine attribute He possesses of neither deceiving nor being deceived. He knoweth all things and hath no need that anyone should tell him.

<sup>5</sup>*Prepare a place.*—This is a figure taken from a mansion not inhabited for a long time. The owner and family are coming; but the rooms must be furnished and put in order for their reception. The mansions in heaven had been vacant since the fall of man.

<sup>6</sup>*I will come again.*—This may mean after His Resurrection or at the last Judgment. The death of each person is but a foretaste of the Judgment. That is one of His comings.

<sup>7</sup>*You also may be.*—They loved His society, and heaven would not be heaven without it.

<sup>8</sup>*You know.*—You are in the way of learning. Hence they begin to ask Him questions to get information.

Heaven :

1st. All cares and pains removed.

2nd. Sins and dangers no more.

3rd. Elevation of mind  
*Lumen gloriae.*

Heaven :

1st. Imagine all earthly happiness—not heaven.

2nd. The society of holy people—not heaven.

3rd. Vision of God; but who can tell? *Quid invenientibus?*

5. Dicit ei Thomas: "Domine, nescimus quod vadis: et quomodo possumus viam scire?"

6. Dicit ei Jesus: "Ego sum via et veritas et vita: nemo venit ad Patrem nisi per me."

5. Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way?

6. Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

7. "Si cognovissetis me, et Patrem meum utique cognovis-  
setis: et amodò cognoscetis  
eum; et vidistis eum."

7. If you had <sup>4</sup>known me,  
you would surely have known  
my Father also: and from  
henceforth <sup>5</sup>you shall know  
him; and <sup>6</sup>you have seen him.

We see from the manner in which Thomas puts his question that at least, in his notion, the Father was visible like the Son, in human form, and had those mansions in some sort of Eastern fairyland. Those who read Eastern tales know how full people's minds are there of enchanted dwellings to which good people are brought by genii.

The knowledge which the Apostles had, as far as we can judge from their words and manner, was some crude thing like this, and remained in a state of imperfection until the Holy Ghost came to teach them all truth, as it is significantly put by Our Lord Himself.

Now the film is disappearing gradually. Our Lord does not answer their questions directly, but He awakens their curiosity to make them ask more; just as a wise preceptor would do with children who could only take in a very limited amount of knowledge at a time.

<sup>1</sup>*Thomas saith to him.*—S. John gives the name of each questioner.

<sup>2</sup>*We know not.*—Thomas had heard Peter several times speak on behalf of the others, and now he speaks on his own in the plural number or on theirs as if he had been commissioned.

<sup>3</sup>*The way.*—They might wait until He had gone and then follow Him by taking the same road.

<sup>4</sup>*The Way, and the Truth, and the Life.*—This sentence of Our Lord has had commentators from the day it was uttered even until now. *The Way*: all must go to the heavenly end of their journey through Him. *Truth*: this is the unerring way. *The Life*: Eternal life is only to be had by a right faith in Him and a practice of His virtues.

<sup>5</sup>*But by me.*—The Father is the term, or the end of the journey to heaven. The Vision of God is Heaven.

<sup>6</sup>*Known me.*—There is a slight reproof here; as their ideas of His Divinity were still hazy and became hazier.

<sup>7</sup>*You shall know Him.*—He forecasts the Day of Pentecost.

<sup>8</sup>*You have seen Him.*—The germs of faith are sown in you and will soon sprout and flourish.

**The Way :**

- 1st. The straight way to Life.
  - 2nd. Strewn with thorns.
  - 3rd. Still safe.
- 

**THE TRUTH :**

- 1st. In person.
  - 2nd. In words.
  - 3rd. In promises.
- 

**The Life :**

- 1st. His doctrine—life of the world.
  - 2nd. Death for Him—gate of Life.
  - 3rd. Seeing Him—Life Eternal.
- 

8. Dicit ei Philippus: "Domine, ostende nobis Patrem, et sufficit nobis."

9. Dicit ei JESUS : "Tanto tempore vobiscum sum, et non cognovistis me ? Philippe, qui videt me, videt et Patrem. Quomodo tu dicis : *Ostende nobis Patrem ?*

10. "Non creditis quia ego in Patre, et Pater in me est ? Verba quæ ego loquor vobis à meipso non loquor. Pater autem in me manens ipse facit opera.

11. "Non creditis quia ego in Patre, et Pater in me est ?

8. 'Philip saith to him: Lord, show us the Father, and it is enough for us.

9. Jesus saith to him: Have I been so long a time with you; and 'have you not known me ? Philip, he that seeth me 'seeth the Father also. 'How sayest thou, Show us the Father ?

10. Do you not believe that 'I am in the Father, and the Father in me ? The words that I speak to you I speak 'not of myself : but the Father, who abideth in me, he 'doeth the works.

11. 'Believe you not that I am in the Father, and the Father in me ?

Philip's feminine request is not much higher than that of Thomas. Our Lord cannot remove the wooden covering which wraps their minds, except by some extraordinary miracle, of which they are not worthy. The Father and the Deity cannot be seen by human eye, nor by the human mind, unless aided by the *Lumen gloriae*. Now Philip might have known this long ago; but he seems to be in a fog about the real nature of the Incarnation.

Our Lord in His answer places the real theological dogma before his hearers in this way, " You see My Humanity, but you

cannot possibly see My Divinity. You see the works I do, and from that you are to see My Divinity by faith. This is the only vision I can vouchsafe you of the Father. Further than this I cannot go until death frees your souls.

<sup>1</sup>*Philip saith to Him*.—Philip was the simplest of all the Apostles, and we must of course, expect rather a foolish question—it is worse than childish.

<sup>2</sup>*Enough*.—*Satiabor cum apperuerit gloria tua*, and other expressions of this kind, show that there was a hankering after spiritual gratifications left unconsciously in the minds of good Jews by the lessons read from the Psalms and Prophets in their synagogues.

<sup>3</sup>*Have you not known Me?*—Is this the fruit of all My teaching? Have I to find such ignorance and material ideas in My own disciples just on the eve of My departure?

<sup>4</sup>*Seest the Father also*.—In the manner just explained.

<sup>5</sup>*How sayest thou?*—How can you, for a moment, ask me to show a spirit to a human material eye?

<sup>6</sup>*I . . . in the Father?*—Where is the faith I have taught you, which you all have confessed?

<sup>7</sup>*Not of Myself*.—Not merely. *Actiones sunt suppositorum* and the words and works of any of the Divine Persons belong to the Trinity.

<sup>8</sup>*Doeth the works*.—This is the same truth in other words.

<sup>9</sup>*Believe you not*.—The Greek here has *Believe Me*, and it seems more to the point than the Latin or English.

#### Dullness of the Apostles :

- 1st. To show that Jesus chose the foolish things of this world.
- 2nd. Lest anything could be attributed to nature.
- 3rd. All the success of Christianity to Him.

#### We see God :

- 1st. In the face of nature.
- 2nd. In the works of Providence.
- 3rd. In His Revelation and Church.

12. "Alioquin, propter opera ipsa credite. Amen, amen dico vobis, qui credit in me, opera quæ ego facio et ipse faciet, et majora horum faciet, quia ego ad Patrem vado.

13. "Et quodcumque petieritis Patrem in nomine meo, hoc faciam, ut glorificetur Pater in Filio.

14. "Si quid petieritis me in nomine meo, hoc faciam.

15. "Si diligitis me, mandata mea servate.

12. Otherwise believe <sup>1</sup>for th works themselves. Amen, amen I say to you, he that believeth in me, the works that I do <sup>2</sup>he shall do also; and <sup>3</sup>greater than these shall he do; <sup>4</sup>because I go to the Father.

13. And whatsoever you shall ask the Father in my name, <sup>5</sup>that will I do that the Father may <sup>6</sup>be glorified in the Son.

14. If you shall <sup>7</sup>ask me any thing in my name, that I will do.

15. If you love me, <sup>8</sup>keep my commandments.

He advances now with proofs of His Divinity. He calls their attention to the works which He has done and now brings a new phase of His power before them. It may be put in this way: "I not only did those wonders by my own power, but I gave you also power to heal the sick and cast out devils. I now tell you another thing. I shall give you power to do greater things than ever I did. What you want for this is simply and solely pure faith."

Writers ask: Which are these greater works? Calmet enumerates them, and so does Bossuet. The Apostles struck people blind and dumb, they cured people by their shadow. Our Lord only made about five hundred converts to His doctrines, and they converted nearly the whole world. He spoke but one language, and they spoke every tongue requisite for their ministry.

His retiring modesty was a sign of His Divinity. Other leaders of thought died in glory; He died in disgrace and shame, and from His annihilation sprang the Christian World.

<sup>1</sup>For the works.—Let them bear evidence. See if any human or preternatural power could do them.

<sup>2</sup>He shall do also.—Not a single miracle of Our Lord (except the raising of Himself) which has not been copied and done by His Saints. S. Gregory Thaumaturgos removed a mountain.

<sup>3</sup>*Greater*.—The power of faith is the power of God, and only He can set bounds to its exercise.

<sup>4</sup>*Because I go*.—I leave My honour and glory in your hands, and hence I give you full vicarial powers.

<sup>5</sup>*That will I do*.—I have already given you My word on this point and I shall take care that it be fulfilled.

<sup>6</sup>*Be glorified in the Son*.—The glory of one redounds to the glory of the other, for : They both are *One*.

<sup>7</sup>*Ask Me*.—The *me* is left out in some Greek copies, but Tischendorf has restored it in the eighth edition of his New Testament.

<sup>8</sup>*Keep My commandments*.—This is the test of love. Some observe that Our Lord gives the three theological virtues in these few sentences. He exhorts to Faith, and shows its value ; Hope through prayer is insisted upon ; and now He extols Charity.

#### Faith :

- 1st. Proved by God's works.
- 2nd. Is His gift and a great grace.
- 3rd. Must work by Charity.

#### Prayer :

- 1st. To be made with confidence.
- 2nd. Gets its petitions.
- 3rd. Even wonders are performed by it.

16. “Et ego rogabo Patrem, et alium Paracletum dabit vobis, ut maneat vobiscum in æternum,

17. “Spiritum veritatis, quem mundus non potest accipere, quia non videt eum nec scit eum: vos autem cognoscetis eum, quia apud vos manebit et in vobis erit.

18. “Non relinquam vos orphanos: veniam ad vos.

16. And I will ask the Father, and he shall give you <sup>1</sup>another Paraclete, that he may abide with you <sup>2</sup>for ever :

17. The <sup>3</sup>Spirit of truth; whom the world cannot receive, because it seeth him not, nor knoweth him: but <sup>4</sup>you shall know him; because he shall <sup>5</sup>abide with you, and shall be in you.

18. I will not leave you <sup>6</sup>orphans; I will come to you. —

19. "Adhuc modicum, et mundus me jam non videt: vos autem videtis me, quia ego vivo, et vos vivetis.

20. "In illo die, vos cognoscetis quia ego sum in Patre meo, et vos in me et ego in vobis.

21. "Qui habet mandata mea et servat ea, ille est qui diligit me. Qui autem diligit me diligitur a Patre meo, et ego diligam eum, et manifestabo ei meipsum."

19. Yet a little while, and the world seeth me no more: but you see me; because 'I live, and you shall live.

20. In that day you shall know that I am in my Father, and you in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved by my Father, and "I will love him, and will manifest myself to him.

Jesus turns away from the foolish questions and gives us most important truths which the experience of centuries has taught us to understand. The Apostles would be grieved at His departure from their midst, and feel a *vacuum* in their life which nothing could supply.

He gently begins to comfort them and the Hebrew and Greek words—here they are: פָּרָקַלְיָא ΠΑΡΑΚΛΗΤΟΣ, signify a consoler, an advocate, one that takes your part and is willing to weep with you in your affliction—bring before them a something of which they evidently had not formed many thoughts although it may have been foreshadowed and hinted.

The reserve about the publication of the Holy Ghost is remarkable, and to many modern writers unintelligible. Why, if the Trinity was a cardinal doctrine of the New Dispensation, was it not published at once?

The want of an intelligent answer to this question has given rise to Arians, Unitarians and other heretics. We may even trace Mahomedanism to this. We cannot attempt a satisfactory answer; but we can come near to a plausible solution of the mystery.

Look at the Twelve. What were they capable of understanding until the Great Day when God opened their minds and gave them a supernatural and miraculous knowledge by the coming of the Holy Ghost? They were stolid, stupid, timorous and worldly-minded. He came and all was changed. They

became, all at once, enlightened, intelligent, brave and spiritual, so as to care nothing about trials and sufferings, and rejoiced to give their lives and labours for the truth of the doctrine they were then inspired to teach.

Our Divine Lord tells them about this new assistance, in the moment of their sadness and discouragement. They feel that He is going and that their life will be a blank, empty, dreary thing, when He is gone. He comes in beautifully, in this sad moment, with a promise which they could scarcely understand; but, which the fulfilment of it enabled them to do.

I shall send you a comforter. It will not be a new thing—*another comforter*—I am one to you now, but I shall send you another. I do not leave you. I am with you always in the Blessed Sacrament which I have instituted and which I have given you power to perpetuate. I shall do a new thing. I shall send the Third Person of the Blessed Trinity, the Holy Ghost, and He will not only direct you in your proceedings, but will remain with you for ever. *In æternum*. He will not leave the Church in directing it for truth until He brings all to the seat of Grace and Glory and then enjoy their company for ever.

F. Corluy says he has found none of the Fathers and only seven interpreters—De Buck, Salmeron, A'Lapide, a Piconio, Bisping, Hengstenberg, Baumgarten-Crusius—who explain the *in æternum* of the Church, or *ecclesia credens*. Nearly all apply it to the *ecclesia docens*, and that seems the natural interpretation. At the same time, as the learned Jesuit wisely remarks, no one excludes his neighbour's interpretation.

We may take then, as the general opinion, that this abiding presence of the Holy Spirit, which was in one way to supply for Our Lord's corporeal absence, and in another to make up for our bereavement, consisted in that care which the Spirit of Truth (for so He is termed) takes of the faithful here who form the body united both by faith and charity to Our Lord Jesus Christ.

This is *Consolation. Paracletus.*

<sup>1</sup>*Another Paraclete.*—Our Lord was a comforter here on earth. He remains hidden in the Eucharist. His power is henceforth personal. The Holy Ghost takes up the work He dropped and His force is universal and conserving Truth.

<sup>2</sup>*For ever.*—The stay of the Holy Ghost is not to be for three and thirty years, but until the end of the world.

<sup>3</sup>*Spirit of Truth*.—This is the only anchor of our hope when things are presented to us, hard to believe, which turn worldly-minded people into heretics.

<sup>4</sup>*You shall know Him*.—The Day of Pentecost was a new revelation. Only then did they know the Third Person of the Blessed Trinity. He taught them all.

<sup>5</sup>*Abide with you*.—This *abide* is a favourite word with S. John, and particularly applicable here.

<sup>6</sup>*Orphans*.—He promises to come to see them corporeally, after the Resurrection and then to send them a Father in His place.

<sup>7</sup>*I live and you shall live*.—In grace here and in glory hereafter.

<sup>8</sup>*You in Me and I in you*.—This is a more intimate union than He has yet spoken of; but the Holy Ghost is to show its meaning.

<sup>9</sup>*Loveth me*.—Keeping the Commandments is the only proof that we love God. Faith alone and talking about it are not enough.

<sup>10</sup>*I will love him*.—In another place we are told that all the Three Persons shall love him.

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The Holy Ghost :

1st. Inspires the Truth.

2nd. Preserves the Truth.

3rd. Causes its exponents to speak the Truth.

Always with us :

1st. Our Lord in the Eucharist.

2nd. The Holy Ghost in directing the Church.

3rd. The Holy Trinity in all that helps to our sanctification.

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22. Dicit ei Judas, non ille Iscariothes : “ Domine, quid factum est quia manifestaturus es nobis te ipsum, et non mundo ? ”

23. Respondit Jesus et dixit ei : “ Si quis diligit me, sermonem meum servabit, et Pater meus diligit eum, et ad eum veniemus, et mansionem apud eum faciemus :

22. <sup>1</sup>Judas saith to him, not the Iscariot : Lord, how is it that thou wilt manifest thyself <sup>2</sup>to us, and not to the world ?

23. Jesus answered and said to him : If any one love me, he will <sup>3</sup>keep my word ; and my Father will love him, and we will come to him, and will make <sup>4</sup>an abode with him.

24. "Qui non diligit me, sermones meos non servat. Et sermonem quem audistis non est meus, sed ejus qui misit me Patris.

25. "Hæc locutus sum vobis, apud vos manens :

26. "Paracletus autem, Spiritus-Sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et suggesteret vobis omnia quæcumque dixerim vobis.

24. He that loveth me not, keepeth not my words. And the word which you have heard is not mine ; but <sup>the</sup> Father's who sent me.

25. These things have I spoken to you, <sup>remaining</sup> with you.

26. But the Paraclete, the Holy Ghost, whom the Father will send <sup>in</sup> my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

There are important truths given forth by Our Lord in answer to the semi-stupid question of Jude. He thought Our Lord intended to confine the manifestation of Himself (verse 21) to the Apostles only, as they alone seemed to love Him ; and did not see how anybody, who liked to look at Him, could not see Him as well. This is the nature of his question.

Jesus lays down the conditions of His manifestation. Faith in Him, and a love that manifests itself by the observance of the Commandments. He and the Father and the Holy Ghost, as we shall see presently, not only visit such a soul but make their dwelling there. The mansion belongs to the dweller therein, and no lodgers are allowed.

There are many of those things which he utters (and S. John has noticed several) above their comprehension ; but an Enlightener and Comforter will come to open their minds ; and not only theirs, but the minds of those who come after them and are properly sent.

We see also, by intimation, that the voice of an Apostle or preacher is not enough for the conversion of souls unless the Spirit of God move the hearers.

<sup>1</sup>Judas.—He is called Jude in English, Thaddeus in the Litany of Saints. He was brother of S. James the Less, and cousin of Our Lord.

<sup>2</sup>To us.—Jude thought of one part of Our Lord's meaning.

<sup>3</sup>Keep My Word.—It is worthy of observation that Our Lord insists upon keeping His Word rather than saying Lord, Lord, and talking

about faith, as the condition of mutual love between Him and His servants.

<sup>4</sup>*An abode*.—This is the *mansion* in Latin, and the word which S. John loved so much to use.

<sup>5</sup>*Keepeth not*.—This is the sign of His enemy.

<sup>6</sup>*The Father's*.—They are the works of the Holy Trinity, which He is now revealing to them by degrees.

<sup>7</sup>*Remaining*.—Whilst I have been in your company, and shall after the Resurrection.

<sup>8</sup>*In My name*.—Here we have the procession from the Father and the Son. *Name* in Scriptural language is *power* and personal power.

<sup>9</sup>*Teach you all things*.—He will open your minds and give you the power of understanding sacred things.

<sup>10</sup>*Bring all things*.—We have several instances in the Gospels (narrated by those who heard Our Lord's word), of seeing the meaning of His sayings only after Pentecost.

#### Keep His Word :

- 1st. The soul then is pure.
- 2nd. God dwells in it.
- 3rd. Makes it a heaven on earth.

#### The Holy Ghost :

- 1st. Proceeds from Father and Son.
- 2nd. Directs the Church.
- 3rd. Reminds us of our duties.

27. "Pacem relinquō vobis, pacem meam do vobis : non quomodo mundus dat ego do vobis. Non turbetur cor vestrum neque formidet.

28. "Audistis quia ego dixi vobis : *Vado, et venio ad vos*. Si diligenteris me, gauderetis utique quia vado ad Patrem, quia Pater major me est.

27. <sup>1</sup>Peace I leave with you, my peace I give to you: <sup>2</sup>not as the world giveth, do I give to you. Let not your heart be <sup>3</sup>troubled, nor let it be afraid.

28. You have heard that I said to you: <sup>4</sup>I go away, and I come again to you. If you loved me, you would indeed <sup>5</sup>be glad, because I go to the Father: for the Father is <sup>6</sup>greater than I.

29. "Et nunc dixi vobis priusquam fiat, ut, cum factum fuerit, credatis.

30. "Jam non multa loquar vobiscum : venit enim princeps mundi hujus. Et in me non habet quidquam ;

31. "Sed ut cognoscat mundus quia diligo Patrem, et sicut mandatum dedit mihi Pater sic facio.—Surgite, eamus hinc."

29. And now I have told you before it come to pass, that, when it shall come to pass, you may believe.

30. Now I will not speak many things with you. For the \*prince of this world cometh ; and in me he hath not any thing.

31. But that the world may know that I love the Father, and as the Father hath given me commandment, 'so I do. Arise,<sup>10</sup> let us go hence.

His farewell words begin now. He brings them so far on to understanding His intention that He, as it were, leaves it to themselves to conclude if it be not better for Him to have done with this world.

You see Me poor, humble, subject to many troubles because of My humanity. When death is over, and I rise again, I shall be very different from what you see. Although I am abject as a man, I am the same as the Father as God, but still less on account of the Humanity, and less also in the manner of speech, although we both are one. As the Athanasian Creed puts it, *Equalis patri secundum Divinitatem : minor Patre secundum Humanitatem.*

Having now concluded the doctrine concerning His Incarnation and its effects, He gives them His hearty blessing ; they rise from table, and the remainder of His discourse was delivered, either in the porch of the house or on their way to Gethsemani.

<sup>1</sup>*Peace*.—The Hebrew *peace* meant worldly happiness and prosperity, comfort and consideration.

<sup>2</sup>*Not as the world*.—Our Lord leaves His Apostles a different kind of peace. No comfort or prosperity for them but the calm of a good conscience, and the courage to work for His glory. The peace of God which surpasseth all understanding.

<sup>3</sup>*Troubled*.—He began His discourse by an endeavour to allay their troubles, and He concludes this portion of it with nearly the same words.

<sup>4</sup>*I go away*.—They shall find out soon which way He goes. They go also, but very different ways for a time.

<sup>5</sup>*Be glad.*—If they understood the happiness of His glorified Humanity.

<sup>6</sup>*Greater than I.*—*Greater than* has a relative sense, according as one thinks or speaks. Equal in *divinis et essentia, potest intelligi differentia.*

<sup>7</sup>*Come to pass.*—When they see Him go with the Jews.

<sup>8</sup>*Prince of this world.*—The devil and his minions.

<sup>9</sup>*So I do.*—He goes to obey the commandment on which we commented.

<sup>10</sup>*Let us go hence.*—Judas is preparing to meet Him, and He goes to meet Judas.

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God's peace :

1st. Comforts the soul.

2nd. Brings calm in worldly storms.

3rd. Is the most precious thing in life.

Facing danger :

1st. When it is our duty.

2nd. Let us go gladly.

3rd. Bringing prayer and God's blessing with us.

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## CHAPTER XV.

*A continuation of Christ's discourse to his disciples.*

1. "Ego sum vitis vera, et  
Pater meus agricola est.

2. "Omnem palmitem in me  
non ferentem fructum, tollet  
eum, et omnem qui fert fructum,  
purgabit eum ut fructum plus  
afferat.

3. "Jàm vos mundi estis,  
propter sermonem quem locutus  
sum vobis.

1. I am <sup>1</sup>the true vine; and my  
Father is <sup>2</sup>the husbandman.

2. Every branch in me that  
beareth not fruit he will <sup>3</sup>take  
away; and every one that bear-  
eth fruit he <sup>4</sup>will purge it, that  
it may bring forth <sup>5</sup>more fruit.

3. Now you are <sup>6</sup>clean by  
reason of the word which I  
have spoken to you.

Our Lord is standing at the porch of the *cenaculum*, or on His way to cross the brook Kedron. The moon is full and shining brightly; the vines which clothe the hillsides attract attention, and He takes occasion from them to impress a very solemn lesson upon the Apostles, that namely, of continuing to keep always in the state of grace.

The Vine, and the true one, is He Himself who was planted by His Father in human nature by the Incarnation, and was now about to be submitted to the terrible pruning-knife of the Crucifixion. The fruitless branches, like the Jews, the Asiatic Christians and the African Christians in the beginning, will be cut off and scattered. Mahomedans and the Abomination of Desolation will prevail in their places. The same can be said of Teutonic and Latin nations in these latter years.

Individuals like Judas will share the same fate. The pruning knife, then, cuts some off altogether and others it curtails by trials and tribulations.

<sup>1</sup>The true vine.—Really a vine in a spiritual sense, and I shall show you how.

<sup>3</sup>*The husbandman*.—When He mentions His Father throughout this discourse He mentions His own Divinity, for both are one.

<sup>3</sup>*Take away*.—The unfruitful Churches are generally wasted by the spoiler, the unfruitful Christian is cast off altogether and thrown into hell.

<sup>4</sup>*Will purge it*.—The pruning knife is found in the life of every saint, from Our Lord Himself and His Blessed Mother, down to the latest. See the lives the Apostles led, chased from place to place, hiding in caverns, half drowned and half starved, and finally sent out of the world by martyrdom. He chastiseth him whom he loveth, that He may bring forth more fruit.

<sup>5</sup>*More fruit*.—Not only more in quantity but in quality. The quality is generally better the less the branches of the vine extend.

<sup>6</sup>*Clean*.—There were several processes gone through to produce this clean spiritual state in which the Apostles were at that time. Some say they were baptised that evening (most say long before). He pronounced them all *clean*, except one, before the Eucharist. Then they got new grace—ordination also—and their souls were warmed by His discourse.

The mystic Vine :

1st. We must have our place in it as a branch.

2nd. Innocence alone secures that.

3rd. Let us accept the pruning cheerfully.

Grape-fruits are like sanctity :

1st. They are rich and abundant.

2nd. When pressed (crushed) they become wine.

3rd. Wine gladdens the heart of man.

4. "Manete in me, et ego in vobis. Sicut palmes non potest ferre fructum à semetipso nisi manserit in vite, sic nec vos nisi in me manseritis.

5. "Ego sum vitis, vos palmites: qui manet in me et ego in eo, hic fert fructum multum, quia sine me nihil potestis facere.

4. <sup>1</sup>Remain in me, and I in you. As the branch cannot bear fruit <sup>2</sup>of itself, unless it abide in the vine; so neither can you, unless you <sup>3</sup>abide in me.

5. I am the vine, 'you the branches: he that abideth in me, and I in him, the same beareth much fruit; for <sup>4</sup>without me you can do nothing.

6. "Si quis in me non manserit, mittet eum foras sicut palmes, et aresceret, et colligent eum et in ignem mittent, et ardet.

7. "Si manseritis in me, et verba mea in vobis manserint, quodcumque volueritis petetis, et fiet vobis.

6. If any one remaineth not in me, he shall be cast forth as a branch, and \*shall wither ; and they shall gather him up, and cast him into the fire, and 'he burneth.

7. If you remain in me, and my words remain in you, you shall ask \*whatever you will, and it shall be done to you.

The doctrine of grace is very well illustrated in these sentences. Without God's providential care we cannot even think or act naturally, without sanctifying grace we cannot produce fruit, that is to say, works worthy of heaven, and without the *gratiae auxiliantes* again we cannot do even those.

Our total dependence on God as our indwelling tenant, so to speak, by grace is here clearly laid down, and the passages have always been made use of against the Pelagians.

This truth is shown more clearly by pointing to the branch cut off. It is shrivelled up, has a gasping life for a few days, then gets withered and finally is gathered up by some old woman and used to light the fire.

What a graphic description of heretics and sinners. They seem to have life for a while ; it becomes less and less ; finally it becomes extinct, and then an accident casts them into the fire which never dies.

*1Remain.*—The continuance of doing good is recommended as a necessary condition for the great favour promised in verse 7.

*\*Of itself.*—The branch draws all life from the vine, and if it be severed from the trunk it dies.

*\*Abide in Me.*—A placing alongside, or a grafting is not enough. There must be some time. People do not produce great fruits immediately after conversion. They must wait until they grow in the Church or in grace.

*\*You are the branches.*—This is addressed to all good Christians who remain in the state of grace, and consequently united to Him by charity.

*\*Without Me . . . nothing.*—There is an absolute truth without modification or qualification.

*\*Shall wither.*—We see the withering. Heresies wither into ration-

alism, and sinfulness withers into unhappy deaths, and an unhappier eternity.

<sup>7</sup>*He burneth*.—Not a mere blaze in this case, but a continual burning for ever and ever.

<sup>8</sup>*Whatever you will*.—He shows that there is a paternal affection of a particular and generous kind for those who abide in a state of grace.

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State of Grace :

- 1st. Rise from sin at once.
- 2nd. Practise virtue.
- 3rd. Pray for strength.

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State of Sin :

- 1st. All our works lost.
  - 2nd. Ever in danger of death.
  - 3rd. Death, then—eternal fire.
- 

8. “In hoc clarificatus est Pater meus, ut fructum plurimum afferatis, et efficiamini mei discipuli.

9. “Sicut dilexit me Pater, et ego dilexi vos. Manete in dilectione meā.

10. “Si præcepta mea servaveritis, manebitis in dilectione meā, sicut et ego Patris mei præcepta servavi, et maneo in ejus dilectione.

11. “Hæc locutus sum vobis ut gaudium meum in vobis sit, et gaudium vestrum impleatur.

8. In this is <sup>1</sup>my Father glorified, that you bring forth <sup>2</sup>very much fruit, and become <sup>3</sup>my disciples.

9. As the Father hath loved me, ‘I also have loved you. ‘Remain in my love.

10. If you <sup>4</sup>keep my commandments, you will remain in my love; as I also have <sup>5</sup>kept my Father’s commandments, and do remain in his love.

11. These things I have spoken to you, that <sup>6</sup>my joy may be in you, and your joy <sup>7</sup>may be filled.

The perfect union, by charity, which Our Lord came on earth to establish, whereby we become His members and members of one another, is brought out here from the simile of the Vine. There is, as it were, a spiritual blood flowing through us when we are in the state of grace, and in perfect unity with the Church of Christ. The vine sends its sap to the uttermost point of its smallest leaf, and Our Lord does the same to His most insignificant child.

Now He brings a new motive for the culture of this special

charity. The father is 'delighted with it, and there is a general joy infused through all who live in grace and do the works of the New Dispensation.

The importance of Grace is not to be forgotten. A Pelagian or Quaker may keep the commandments, and be strictly sober, honest and industrious; but such sort of sanctity serves nothing for eternal life unless it be animated and moved by sanctifying grace.

<sup>1</sup>*My Father glorified*.—In having good children.

<sup>2</sup>*Very much fruit*.—The love of God for His creatures is best shown in the liberality of His gifts and the wish that all should make the best use of them, and thereby ennable themselves.

<sup>3</sup>*My disciples*.—This is addressed to those who, in future, would follow the example of the Apostles. To themselves it had no meaning, as they had become.

<sup>4</sup>*I also have loved you*.—The same charity which we have in heaven I came to send upon earth as far as your hearts are capable of receiving it.

<sup>5</sup>*Remain*.—There are motives upon motives given for the desire of this charity of God; but all in order that we may remain in it.

<sup>6</sup>*Keep My commandments*.—This is the one essential condition.

<sup>7</sup>*Kept My Father's*.—Even to the going to death, as you shall shortly see.

<sup>8</sup>*My joy*.—The joy of a master is to produce good scholars, and the joy of a father is to see his children growing up virtuous about him.

<sup>9</sup>*May be filled*.—The import of this is, that if they try to imitate Him they shall find the peace He promised, and then their joy after death fulfils every desire.

### Fruit :

- 1st. This is what Our Lord wants.
- 2nd. He cursed the leafy fig tree.
- 3rd. Heaven is a barn or storehouse.

### Joy :

- 1st. One of the fruits of the Holy Ghost.
- 2nd. A good conscience can rejoice.
- 3rd. So can a soul when saved.

12. "Hoc est præceptum meum: ut diligatis invicem sicut dilexi vos.

13. "Majorem hanc dilectionem nemo habet ut animam suam ponat quis pro amicis suis. Vos amici mei estis, si feceritis quæ ego præcipio vobis.

14. "Jam non dicam vos servos, quia servus nescit quid faciat dominus ejus:

15. "Vos autem dixi amicos, quia omnia quæcumque audivi à Patre meo nota feci vobis.

16. "Non vos me elegistis, sed ego elegi vos, et posui vos ut eatis et fructum afferatis, et fructus vester maneat, ut quodcumque petieritis Patrem in nomine meo det vobis.

17. "Hæc mando vobis, ut diligatis invicem.

Charity towards God was inculcated before now. Our Lord comes to fraternal charity. This is the second table of the Law—thou shalt love thy neighbour as thyself. This love is not to be a mere negative thing consisting in not doing anybody harm. It must be manifested in works, of which the greatest is laying down one's life. This is the *ne plus ultra* of real charity.

Now it is observed that Our Lord's charity went beyond even that, inasmuch as He died even for His enemies—for the very men who were crucifying Him. The true sense of the phrase, which S. Thomas of Aquin has adopted is: "lay down his life for those whom he loves." Our Lord loved His enemies and

12. This is <sup>1</sup>my commandment. That you love one another, <sup>2</sup>as I have loved you.

13. Greater love than this no man hath, that a man <sup>3</sup>lay down his life for his friends.

14. You are my friends, <sup>4</sup>if you do the things that I command you.

15. I will not now call you <sup>5</sup>servants; for the servant knoweth not what his lord doeth. But I have called you friends; because all things whatsoever I have heard from my Father, <sup>6</sup>I have made known to you.

16. You have not chosen me, but <sup>7</sup>I have chosen you, and have appointed you, that you should go, and should <sup>8</sup>bring forth fruit, and your fruit should remain; that whatsoever you shall <sup>9</sup>ask of the Father in my name, he may give it to you.

17. These things <sup>10</sup>I command you, that you love one another.

therefore gave His life for them. Such of His enemies as saw this act of heroic charity and became converted, loved Him then with immense interest, like S. Paul and S. Augustine.

The spirit of self-sacrifice is put down as the best kind of charity.

<sup>1</sup>*My Commandment*.—As if He would say *My pet* commandment, the one I prefer to all others. *Love one another.*

<sup>2</sup>*As I have loved you*.—They had experience of His love. It was a love of preference, a disinterested love, a love for which little was given back, and a love stronger than death. *Fortis est ut mors dilectio.*

<sup>3</sup>*Lay down his life*.—A man cannot give anything more. His money, his honour, his interest are nothing in comparison to his life.

<sup>4</sup>*If you do*.—This is the condition—the one condition of being numbered among His friends.

<sup>5</sup>*Servants*.—They considered themselves, and felt honoured in the idea of being His servants. They are now priests and apostles; and so their position is changed.

<sup>6</sup>*I have made known*.—This is the prophetic future in Hebrew, which is the same as the perfect tense. What the prophets say, really occurred to them, so certain were they of its occurring.

<sup>7</sup>*I have chosen you*.—He wishes to impress upon them the fact that His choice was not for what they were, but what He could make them be.

<sup>8</sup>*Bring forth fruit*.—He did not call them or anybody else to a life of laziness.

<sup>9</sup>*Ask of the Father*.—The strength they need when tired.

<sup>10</sup>*I command you*.—No exemption from this command.

#### *Lay down your life:*

1st. For your conscientious duty.

2nd. For the salvation of your neighbours.

3rd. For the honour of Jesus Christ.

#### *Vocations:*

1st. Are not deserved by goodness.

2nd. Are gratuitous gifts.

3rd. Meant for work, not idleness.

18. "Si mundus vos odit, scitote quia me priorem vobis odio habuit.

19. "Si de mundo fuissetis, mundus quod suum erat diligenter: quia verò de mundo non estis, sed ego elegi vos de mundo, propterea odit, vos mundus.

20. "Mementote sermonis mei quem ego dixi vobis: *Non est servus major domino suo.* Si me persecuti sunt, et vos persequentur; si sermonem meum servaverunt, et vestrum servabunt.

21. "Sed hæc omnia facient vobis propter nomen meum, quia nesciunt eum qui misit me.

22. "Si non venissem et locutus fuissem eis, peccatum non haberent: nunc autem excusationem non habent de peccato suo.

23. "Qui me odit, et Patrem meum odit.

This love which Our Lord prescribes to His Apostles, and recommends by His own example will not be requited. On the contrary it will stir up the evil passions of men just as His own love did. He prepares them for this by His warnings and reasonings.

Your very unworldliness will be a crime in the eyes of worldly men. They will have more compassion for a real criminal executed than for one of you. This was seen afterwards in His own Passion when Barabbas was asked for. It was seen in England, when five shillings were paid for an inch of the rope that hung Palmer the murderer, and the relics of the Saints were scattered to the wind amid blasphemies.

Now, in verse 22, there is a fine point involved. The Pharisees

18. If <sup>1</sup>the world hate you, know ye that it hated me before you.

19. If you had been of the world, the world would <sup>2</sup>love its own: but because you are not of the world, but I have chosen you <sup>3</sup>out of the world, therefore the world hateth you.

20. Remember my word that I said to you: 'The servant is not greater than his lord. If they have persecuted me, they will also <sup>4</sup>persecute you: if they have kept my word, they will keep <sup>5</sup>yours also.'

21. But all these things they will do to you for my name's sake, because they know not <sup>6</sup>him that sent me.

22. If I had not come, and spoken to them, they <sup>7</sup>would not have sin; but now they have <sup>8</sup>no excuse for their sin.

23. He that hateth me hateth my <sup>10</sup>Father also.

had faith in Moses and in the Messias until Our Lord came ; and then they lost it in seeing His mean appearance and meek teaching. They could not rise from their disappointment even by the aid of His miracles, and then they went from sin to sin.

<sup>1</sup>*The world*.—The *world* now in this portion of Our Lord's discourse and what comes afterwards means those who are more intent upon the present life than the future, and who make the precepts of the Gospel give way to the traditions of fashion and selfishness.

<sup>2</sup>*Love its own*.—It loves its warriors who make so many widows and orphans and strew fields with the bleaching bones of honest men. It will not love or honour the peaceful, hard-working apostle.

<sup>3</sup>*Out of the world*.—His faithful followers condemn the world by their indifference to its ways, and hence incur its hatred.

<sup>4</sup>*The servant is not greater than his lord*.—He said this thing oftentimes.

<sup>5</sup>*Persecute you*.—A prophecy too well fulfilled.

<sup>6</sup>*Yours also*.—The words of Master and disciple in this case are the same.

<sup>7</sup>*Him that sent Me*.—The persecution of the Apostles and first Christians arose from the absence of the knowledge of God.

<sup>8</sup>*Would not have sin*.—People are not condemned without their own fault.

<sup>9</sup>*No excuse*.—He did enough to convert a world, and yet He converted very few.

<sup>10</sup>*My Father also*.—This identity in the concern of salvation is often insisted upon because it is the foundation of Faith.

### The World :

1st. Makes sacrifices for balls and theatres.

2nd. Expends money on luxuries.

3rd. Grudges a few pence to the Church.

### The followers of Christ :

1st. Are an offence to the world.

2nd. Always severely criticised.

3rd. Every fault of theirs magnified.

4th. So it was with their Master.

24. "Si opera non fecisset in eis quæ nemo aliud fecit, peccatum non haberent: nunc autem et viderunt, et oderunt et me et Patrem meum.

25. "Sed ut adimpleatur sermo qui in lege eorum scriptus est: *Quia odio habuerunt me gratis.*

26. "Cùm autem venerit Paracletus quem ego mittam vobis à Patre, Spiritum veritatis qui à Patre procedit, ille testimonium perhibebit de me.

27. "Et vos testimonium perhibebitis, quia ab initio mecum estis."

24. If I had not done among them the works that <sup>1</sup>no other man hath done, they would not have sin: but now they have both seen and <sup>2</sup>hated both me and my Father.

25. But that <sup>3</sup>the word may be fulfilled which is written in their law: They have hated me <sup>4</sup>without cause.

26. But when the Paraclete shall come, <sup>5</sup>whom I will send you <sup>6</sup>from the Father, the Spirit of truth, who proceedeth from the Father, he shall give <sup>7</sup>testimony of me:

27. And you shall give testimony, because you are with me <sup>8</sup>from the beginning.

They have hated me without cause. Because Our Lord wanted to improve their theory of morals, to make them better men and better citizens, because all He came to give them would make their future happy for eternity although they might suffer for a time; therefore, did they hate Him. Now Our Lord leaves the legacy of His teaching to His disciples and He foretells them what they are to meet as a recompense.

A servant of God or an apostle must seek for no recompense in this world. His thoughts and conversation must be in Heaven. There alone can he rejoice. His work here is a hard, heavy and a hazardous one—worst of all it is a thankless one for the very persons he loves most and strives to benefit.

The Holy Ghost alone could make them clearly comprehend this piece of heavenly wisdom. They did comprehend it afterwards.

<sup>1</sup>No other man.—No prophet and no sage had ever done such works as Our Lord. The miracles recorded of them were not done by their own power but by praying to God. His works were from Himself.

<sup>2</sup>Hated both Me and My Father.—The hating of Our Lord, with the malignant infernal hatred of the Pharisees, was a mortal sin and made them straightway enemies of God.

<sup>3</sup>*The word may be fulfilled.*—We have several times adverted to this Hebraism. There is no obligation of fulfilling evil words; but they are fulfilled by violating obligations to Heaven.

<sup>4</sup>*Without cause.*—Psalm xxiv. 19 *et alibi.*

<sup>5</sup>*Whom I will send.*—Then Our Lord shows that there is a mutual sending between Him and the Father.

<sup>6</sup>*From the Father.*—He would have said from ME, but refrained from humility, in the first place; and His auditors had not yet a clear notion of the Trinity.

<sup>7</sup>*Testimony of Me.*—He was to enlighten them on all that concerned their future teaching.

<sup>8</sup>*From the beginning.*—They had seen all sides of His doctrines and practices. How very perfectly was His prophecy fulfilled!

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Benefactors :

- 1st. They are thanked.
- 2nd. They are criticised.
- 3rd. They are hated.

The Holy Ghost :

- 1st. Proceedeth from Father and Son.
  - 2nd. Enlightens the Church.
  - 3rd. Is the spirit of Love.
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## CHAPTER XVI.

*The conclusion of Christ's last discourse to his disciples.*

1. "Hæc locutus sum vobis  
ut non scandalizemini.

2. "Absque synagogis facient  
vos ; sed venit hora ut omnis  
qui interficit vos arbitretur obse-  
quium se præstare DEO.

3. "Et hæc facient vobis quia  
non neverunt Patrem neque me.

4. "Sed hæc locutus sum  
vobis ut, cùm venerit hora,  
eorum reminiscamini quia ego  
dixi vobis.

5. "Hæc autem vobis ab  
initio non dixi, quia vobiscum  
eram ; et nunc vado ad eum  
qui misit me. Et nemo ex vobis  
interrogat me : Quò vadis ?

1. These things have I spoken  
to you, that you may not 'be  
scandalized.

2. They will put you out of  
the 'synagogues ; yea, the hour  
cometh, that whosoever killeth  
you will think that he 'doeth a  
service to God.

3. And these things will they  
do to you, because they have  
'not known the Father, nor me.

4. But these things 'I have  
told you, that, when the hour  
of them shall come, you 'may  
remember that I told you.

5. But I 'told you not these  
things from the beginning, be-  
cause I was with you. And now  
I go to him that sent me ; and  
'none of you asketh me : Whither  
goest thou ?

Persecutions might be looked forward to in a mild way, as coming from neighbours, relations, and old friends, when Christianity came to be adopted ; but the Apostles did not dream that it would take the sanguinary and self-justifiable line which it did under the Roman Emperors.

Now the persecution of Our Lord by the priests and Scribes was unwarrantable, but then the Jews took it in a different light, and hence turned against Him. He was persecuted in reality for being just; but, in appearance, for being a blasphemer and a revolutionist. This thing took for the time, and made the

respectability of Jerusalem sleep comfortably on the night of His Crucifixion.

The great and sore trial of real virtue is the sin against the Holy Ghost—attributing it to a bad principle—and this was a book yet sealed to the poor quivering Apostles as Our Lord addressed them on this night.

To understand the persecutions properly, we must take a calm view from their own standpoint, of those men who hewed and hacked and harassed thousands of good citizens for three hundred years and more.

It is not to defend them. They are indefensible. We want to show how trying was the ordeal which Our Lord prophesied on this night, and why it was that He did not reveal it sooner.

The persecutors were nominally the Roman Emperors; but, in reality, their tribunes and henchmen scattered through their vast Empire. Their custom in Rome was to put every new god which they found worshipped in a foreign country, in their Pantheon, and adopt him as a tutelary in the city of Romulus.

Here comes a new religion, whose God will not be adopted, and who will not allow other gods to associate with Him. Nay, His followers denounce all their Jupiters and Junos and Venuses as so many demons, and consider their Iliads and *Æneids* as so many blasphemies, notwithstanding their poetic merit. Every *sous-prefet*—we cannot find an English word to suit this curious functionary—felt called upon to put down this new thing. Perhaps a son or a daughter had gone over to it upon hearing a poor Galilean preach, and this sharpened his rage and vehemence. He wrote to Rome, from his point of view, and got an order straight off to make short work of these religionists, and save the honour of the gods and goddesses, with all their crimes, intrigues, and moral turpitutes.

A persecution began then, and the officers charged to carry it out thought they were doing a holy work.

Another phase was: This new religion was a poky sort of thing; it made little of worldly prosperity and progress, went into rags and poverty by choice, and put off enjoyment until mortal life should be no more. What State could stand this? Let us say—what Christian State (if there be such a thing now) does stand it. No, secular men were for secular things, and the affairs of the soul must give way to the requirements of the

body. Abolish these gnostics, mystics, new lights. They will destroy the temporal prosperity of our cities, and bring ruin on the Empire. Hence came a persecution.

Next ; these new people, called Christians, were rather severe. They were opposed altogether to sins against the sixth commandment, and considered official rapacity as a crime against their tables of commands and obligations. Every act of theirs was a condemnation of Pagan immorality, which had become legalised by the deification of Venus and Astarte. What is to be done ? Is all that *we—we*, the great conquerors of the known world love and honour to be spat upon and called blasphemy by a parcel of miserable Galileans who worship a man who was executed as a criminal by one of our Governors ? Ridiculous !

“They have not known the Father nor Me.”

S. John’s sad exclamation finds place again. The world *knew Him* not.

These were some of the causes of the persecutions, which we are apt to overlook.

Indeed, we could not be so shrewd in seeing them, through the mist of centuries, did not modern wretched imitations of them open our eyes and clear the atmosphere where we were satisfied with darkness and ignorance.

The devil’s power was going. He had been worshipped, and did what he chose for a long time. He must make a struggle for his waning power, and the only way to do that was to make his tools consider that they were conferring a benefit upon humanity by destroying the followers of the prophet of Galilee. This chord was harped on often and effectively.

The object of Our Lord’s words here is to give this cue to the riddle of the future, so that when these things occurred they might be able to read their meaning aright.

<sup>1</sup>*Be scandalized.*—He foretells great trials ; and shafts wound less when they are foreseen.

<sup>2</sup>*Synagogues.*—There was an Israelitic excommunication put in force against the followers of Our Lord. The first man thus punished was the man, blind from his birth, whom Our Lord cured. (Chap. ix.)

<sup>3</sup>*Doeth a service.*—There is no one so self-satisfied as a man who thinks he is serving God by injuring his neighbour in his reputation, property, or life. Look around and see.

*<sup>4</sup>Not known the Father nor Me.*—The union of the two persons is significant of a want—yea, a total ignorance of common charity.

*<sup>5</sup>I have told you.*—They are sad enough already, and He partly apologises for making them sadder.

*<sup>6</sup>May remember.*—The day will come when such a remembrance will give them new courage.

*<sup>7</sup>Told you not.*—His revelations, both with regard to their rewards and difficulties, had to be gradual. To use a modern expression, they had to be educated up to the mark first.

*<sup>8</sup>None of you asketh Me.*—They were too sad, poor men, and the newer revelations did not lighten their misery at the approaching fulfilment of what was revealed.

Persecution of friends : <ul style="list-style-type: none"> <li>1st. Painful because mistaken.</li> <li>2nd. More dreadful than that of enemies.</li> <li>3rd. The persecutors never repent.</li> <li>4th. The martyrs have a double crown.</li> </ul>	Persecution of enemies : <ul style="list-style-type: none"> <li>1st. Partially blind and foolish.</li> <li>2nd. Pardonable to some extent.</li> <li>3rd. It is soon over.</li> <li>4th. Many enemies converted.</li> </ul>
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6. “Sed, quia hæc locutus sum vobis, tristitia implevit cor vestrum.

7. “Sed ego veritatem dico vobis: expedite vobis ut ego vadam: si enim non abiero, Paracletus non veniet ad vos; si autem abiero, mittam eum ad vos.

8. “Et cùm venerit ille, arguet mundum de peccato et de justitiâ et de judicio.

9. “De peccato quidem, quia non crediderunt in me;

6. But because I have spoken these things to you, sorrow hath filled <sup>1</sup>your heart.

7. But I tell you <sup>2</sup>the truth : it is <sup>3</sup>expedient for you that I go ; for if I go not, the Paraclete <sup>4</sup>will not come to you : but if I go, <sup>5</sup>I will send him to you.

8. And when he shall come, he will convince the world of sin, and of justice, and of judgment.

9. Of sin indeed, because they <sup>6</sup>have not believed in me.

10. "De justitiâ verð, quia ad Patrem vado, et jàm non videbitis me;

11. "De judicio autem, quia princeps hujus mundi jàm iudicatus est.

10. And of justice, because I go to the Father, and you shall 'see me no longer:

11. And of judgment, because the prince of this world is \*already judged.

From the account of the persecutions and their trying nature Our Lord passes to the coming of the Holy Ghost and the effects of that coming upon the world, through the ministry of weak and helpless men.

The Economy of Redemption, as arranged in the Councils of the most High, was that The Father should send The Son, that The Son should come and suffer; go back to His throne on the right hand of the Father and both then should send the Holy Ghost.

The revelation of the Divinity of the Holy Ghost has been deferred until the last Discourse. It took a long time and many explanations to convince the Apostles of the Divinity of Our Lord and even their faith in Him was yet imperfect.

The Divinity of the Holy Ghost will be manifested in a more striking manner. He shall come like a loud peal of thunder, in tongues of fire, and forthwith marvellous effects will take place. The immediate effects, such as the gift of tongues, the burning zeal, the great courage, the confirmation in grace and truth were things which it was not expedient to reveal just now. The Apostles were somewhat ambitious, worldly-minded, and imperfect at present, and a promise of such splendid endowments would make them worse.

Great humiliations were yet to purify them. Each member of that band was to behave that night, in such a manner as to be ashamed of himself all the days of his life. There was one stumbling-block to which they were ever to look back upon with shame and sorrow.

The Forty Days sojourn after the Resurrection had Its work to perform—then came the spiritual bereavement of the Ten Days—and after that Light and Life.

Our Lord, on the contrary, foretells them the gradual and almost imperceptible influence of the Holy Ghost upon the world; how through persecutions, imperfections, false brethren,

and misfortunes, the work of Evangelising the world will grow to huge dimensions even in their time.

The purity of the lives of the Saints will convict the world of its sinfulness and false maxims.

The preaching of the Gospel by them will show the justice and holiness of Our Saviour, who does not defend Himself but leaves it to others.

The Cross will level the world under its power. It will show that the world is judged when its victory shall appear.

*<sup>1</sup>Your heart.*—They had but one heart and soul at that moment; they thought of the love of Jesus for them and how they should miss His absence.

*<sup>2</sup>The truth.*—The real state of the case.

*<sup>3</sup>Expedient.*—They were like children since their call, and used their spiritual powers as children might new and surprising toys. They have to be weaned now and grow into men by the trials of the next few weeks.

*<sup>4</sup>Will not come.*—He could come, but the decree was arranged as Our Lord announced.

*<sup>5</sup>I will send him.*—Here Our Lord shows that the sending of the Holy Ghost is a joint act.

*<sup>6</sup>Have not believed.*—The Jews and some Gentiles who refuse to believe in Him will be convicted (which is the translation rather than *convince*) of their own sinfulness by the evidence of the Holy Ghost in you.

*<sup>7</sup>See Me no longer.*—Your faith will then be stronger and will justify My teaching and My death.

*<sup>8</sup>Already judged.*—He thinks to conquer to-night but it is only carrying out a sentence of destruction upon all death-inducing doctrines and practices. *Ero Mors tua O Mors.*

The prince of this world is literally the devil, and then all the idolatry and bad practices which he was the means of spreading amongst men, especially in the Roman Empire.

#### Preaching the Gospel :

- 1st. Marvellous in its infancy.
- 2nd. Marvellous in its progress.
- 3rd. Marvellous in its success.
- 4th. Marvellous in its vitality.  
Goes on yet.

#### The World :

- 1st. Convicted of its wickedness.
- 2nd. Converted to a better life.
- 3rd. Confirmed in the same.
- 4th. Even vice now loves to put on the garb of virtue.

12. "Adhuc multa habeo vobis dicere; sed non potestis portare modò.

13. "Cum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem: non enim loquetur a semetipso, sed quæcumque audiet loquetur, et quæ ventura sunt annuntiabit vobis.

14. "Ille me clarificabit, quia de meo accipiet et annuntiabit vobis.

15. "Omnia quæcumque habet Pater mea sunt: propterea dixi quia de meo accipiet et annuntiabit vobis.

12. I have yet <sup>1</sup>many things to say to you, but you <sup>2</sup>cannot bear them now.

13. But when he, the Spirit of truth, shall come, he will teach you <sup>1</sup>all truth: for he shall not speak <sup>2</sup>of himself; but what things soever he shall <sup>1</sup>hear, he shall speak: and the things that <sup>2</sup>are to come, he will show you.

14. He shall glorify me; because he shall receive <sup>1</sup>of mine, and will declare *it* to you.

15. <sup>1</sup>All things whatsoever the Father hath are mine. Therefore I said, that he shall receive <sup>1</sup>of mine, and will declare *it* to you.

We see Our Lord in spirit and seem to hear His words. "I have many things to say to you but you cannot bear them now." The time would come when these things had to be told. What things were they?

F. Corluy sums them up as follows: 1st. The Divinity of the Holy Ghost, which Our Lord had taught only implicitly, because of the incapacity of His disciples. 2nd. The true meaning of the Messianic Kingdom—which had been misunderstood for so many centuries. 3rd. The abrogation of the Ceremonial Law and the substitution of a simpler Ritual and Liturgy. 4th. Particular things regarding the hierarchy or conduct of the government of the Church.

Before we proceed to the dogma contained in this portion of the Scripture, and notably in verse 15, we have a protest to make against the manner in which we find *Maldonatus* handled by several commentators. The learned Spanish Jesuit is put forward as asserting that the procession of the Holy Ghost cannot be gathered from the *de meo accipiet*. His comments on this verse only go so far as to say—You should not make a verse of the Holy Scriptures prove more than it was intended to prove. The next verse he admits does prove it, and then the other one does not exclude it.

He rises, from a consideration which Our Lord put before the Apostles, to a higher one. Our Lord says, in effect, the Holy Ghost takes up the work which I began, and receives all my authority and sanction for the great achievement which lies before Him. It will be something like S. John Baptist and Our Saviour. The former retired as soon as Jesus appeared.

It is not so now. Both persons of the Trinity continue their work in the Church. Our Divine Lord keeps hidden in the Blessed Sacrament, and the Holy Ghost inspires the rulers, the preachers, and the apostles of the Church. One takes the soul of devotion under His charge, and the other takes its outward development and appearance.

Now these two offices are completely distinct, but as we Three are all One, no one interferes with the other, and yet each influences into the action of the other. We share our essence with each other in that One may be understood to receive of the others as *principiatum*. I receive so of the Father, and the Holy Ghost of both; but the supply is equal in all. In the actions attributed to the Holy Ghost and Me, He takes up a work where I left it down. Now we think Maldonatus, properly understood, gives this theory, which is that universally received in the Catholic Church, namely, that Our Lord here, for the first time formally announces the Divinity of the Holy Ghost.

The question of the procession of the Holy Ghost both from the Father and the Son is easily solved from verse 15. *All things whatsoever are mine—He receives of mine.* These phrases show that what theologians call the *spiratio activa* was from the Son as well as the Father.

<sup>1</sup>*Many things.*—Our Lord could not bring His disciples up to the point of being able to receive His full Revelation; because He chose that their education should be gradual and that His own work should be left to the Holy Ghost.

<sup>2</sup>*Cannot bear them.*—They should become more confused than enlightened.

<sup>3</sup>*All truth.*—This is the office proper of the Holy Ghost.

<sup>4</sup>*Of himself.*—He shall speak the truths common to the Three Persons of the Holy Trinity.

<sup>5</sup>*Hear.*—Receive from the essential Truth, like Our Lord Himself.

<sup>6</sup>*Are to come.*—Only God can foresee future contingent things, and

therefore only He can communicate the vision of prophecy to human beings. If the Holy Ghost can do this of Himself—then is He God.

<sup>7</sup>*Of mine*.—The same as I am in essence, and as I told you before I now tell you again—the Father and I are one.

<sup>8</sup>*All things*.—There is a common possession of essential beatitude amongst the Three Persons of the Trinity which each can explain, and give a certain emanation of to those whom they will.

<sup>9</sup>*Of Mine*.—This is the secondary sense of Maldonatus, where the work of evangelisation is taken up.

All things in the Testament :

- 1st. This is a huge mistake.
- 2nd. Our Lord wrote nothing.
- 3rd. All His teaching is traditional.
- 4th. Writings are supplemental, not necessary.

Gradual revelation :

- 1st. Even as regards the Trinity.
- 2nd. As regards Church government.
- 3rd. As regards the work of the Holy Spirit in the Church.

16. “Modicum, et jām non videbitis me; et iterū modicum, et videbitis me, quia vado ad Patrem.”

17. Dixerunt ergo ex discipulis ejus ad invicem : “Quid est hoc quod dicit nobis: *Modicum, et non videbitis me; et iterum modicum et videbitis me?* et: *Quia vado ad Patrem?*”

18. Dicebant ergo: “Quid est hoc quod dicit: *Modicum?* Nescimus quid loquitur.”

19. Cognovit autem JESUS quia volebant eum interrogare, et dixit eis: “De hoc quæritis

16. <sup>1</sup>A little while, and now you shall not see me: and again a little while, and you shall see me; because <sup>2</sup>I go to the Father.

17. Then some of his disciples said one to another: What is this that he saith to us: <sup>3</sup>A little while, and you shall not see me: and again a little while, and you shall see me: and because <sup>4</sup>I go to the Father ?

18. They said, therefore: What is this that he saith, A little while? <sup>5</sup>we know not what he speaketh.

19. And Jesus knew that they were desirous to ask him: and he said to them: Of this <sup>6</sup>do you

inter vos, quia dixi: *Modicum,*  
*et non videbitis me; et iterum*  
*modicum, et videbitis me:*

20. "Amen, amen dico vobis  
 quia plorabitis et flebitis vos;  
 mundus autem gaudebit, vos  
 autem contrastabimini: sed  
 tristitia vestra vertetur in gau-  
 dium.

21. "Mulier, cum parit, tris-  
 titiam habet, quia venit hora  
 ejus: cum autem pepererit puer-  
 um, jam non meminit pressuræ,  
 propter gaudium quia natus est  
 homo in mundum.

22. "Et vos igitur, nunc  
 quidem tristitiam habetis:  
 iterum autem video vos, et  
 gaudebit cor vestrum, et gau-  
 dium vestrum nemo tollet a  
 vobis.

inquire among yourselves,  
 because I said: A little while,  
 and you shall not see me: and  
 again a little while, and you  
 shall see me?

20. Amen, amen I say to you,  
 that you shall <sup>1</sup>lament and weep,  
 but the world shall rejoice; and  
 you shall be sorrowful, but  
 your sorrow shall be turned  
 into joy.

21. A woman, when she is in  
 labour, hath sorrow, because  
 her hour is come: but when she  
 hath brought forth the child,  
 she <sup>2</sup>remembereth no more the  
 anguish, for joy that a man is  
 born into the world.

22. So also you now, indeed,  
 have sorrow; but I will see you  
 again, and your heart shall  
 rejoice, and your joy no <sup>10</sup>man  
 shall take from you.

There are two interpretations amongst Catholic writers of this *modicum*, or little while. The general impression is that Our Lord meant the first *little while* to be the few hours which were to elapse from His apprehension to His death. It may also include the three days in the tomb. The next *little while* means the few days which intervened between the Resurrection and the Ascension.

The second interpretation, which is advocated by S. Augustine, Venerable Bede and Maldonatus, would have the first *little while* represent His departure at the Ascension, and the other *little while* represent the period of time which is to intervene between that event and the end of the world.

Very likely Our Lord meant both, for the advice He gives can be applied either to the weeping in the *cœnaculum* before Pentecost, or the trials of the Church on earth.

<sup>1</sup>*A little while*.—This, as remarked, has two interpretations. Those who adhere to the second say that any period of time is trifling to those who live in eternity.

<sup>2</sup>*I go to the Father*.—This disappearance took place truly enough at His Ascension.

<sup>3</sup>*A little while*.—The Apostles were so confused by their grief that they could scarcely realise the nearness of Our Lord's death.

<sup>4</sup>*I go to the Father*.—That He was leaving them was plain enough, but whither this journey was to take Him they were not aware.

<sup>5</sup>*We know not what he speaketh*.—Indeed Our Lord was pleased to wrap up the meaning of a good many of His words that night. Nor can we be sure of having found out their meaning to the present.

<sup>6</sup>*Do you enquire*.—He knew their thoughts although He did not hear their whisperings.

<sup>7</sup>*Again a little while*.—The two little whiles seem to puzzle you.

<sup>8</sup>*Lament and weep . . . . rejoice*.—This is true in both the accepted senses of the phrase. *They wept* when Our Lord was crucified, and the Jews rejoiced. They weep during their labours, and the worldlings laugh at their folly.

<sup>9</sup>*Remembereth*.—There is no pain passes more quickly after the event than that of parturition.

<sup>10</sup>*No man shall take from you*.—This would seem to refer to the second meaning.

#### Preachers of the word :

1st. Have pains to beget penitents.

2nd. Have trouble in reconciling them.

3rd. S. Bernard says: "The tears of repentance are the wine of the Angels."

#### Parturition :

1st. Is painful from a curse.

2nd. Repentance is so also.

3rd. The joy of both being over is delightful.

23. "Et in illo die me non rogabitis quidquam. Amen, amen dico vobis, si quid petieritis Patrem in nomine meo, dabit vobis

23. And in that day <sup>1</sup>you shall not ask me anything. Amen, amen I say to you, if you ask the Father, any thing in my name, he will give it you.

24. "Usquè modò non petistis quidquam in nomine meo : petite, et accipietis, ut gaudium vestrum sit plenum.

25. "Hæc in proverbiis locutus sum vobis. Venit hora cùm jàm non in proverbiis loquar vobis, sed palàm de Patre annuntiabo vobis.

26. "In illo die, in nomine meo petetis, et non dico vobis quia ego rogabo Patrem de vobis :

27. "Ipse enim Pater amat vos, quia vos me amâstis et credidistis quia ego à Dño exivi.

28. "Exivi à Patre et veni in mundum : iterùm relinquo mundum et vado ad Patrem."

24. "Hitherto you have not asked any thing in my name : ask, and you shall receive, that 'your joy may be full.

25. These things have I spoken to you "in proverbs. The hour cometh when I will no more speak to you in proverbs, but will "show you plainly of the Father.

26. In that day "you shall ask in my name : and I say not to you, "that I will ask the Father for you :

27. For the Father himself loveth you, because you have "loved me, and have believed that I came forth from God.

28. I came forth from the Father, and am come into the world: again "I leave the world, and I go to the Father.

There is a corner of refuge always ready to receive an afflicted or sorrowing child of Adam. The world may be cold and unfeeling. You may have violated some of its pet maxims and thereby incurred its ire. You may be childless, friendless and penniless in the midst of the most hard-hearted people, and have no one who looks upon you with an eye of pity! Go to your Father. Go down upon your knees and pour out your griefs in prayer. This is the refuge of the weary and afflicted.

Our Lord brings the importance of prayer home to His disciples' minds. They were soon to know the need of it as well as the penalty for neglecting it. There was no need of praying, whilst they had Our Lord Himself visibly amongst them and no need of fasting whilst feasting with the Bridegroom. Both these sources of joy were now passing away and they must betake themselves to the twin sources of consolation—fasting and prayer.

<sup>1</sup>You shall not ask Me anything.—The first interpretation has it that they would ask no more foolish questions, as they were accustomed to

do, after the Resurrection. The second that they should have need of nothing as being in beatitude.

<sup>8</sup>*In My name*.—Various interpretations are given of this. The most accepted is : Through My merits and in accordance with My will. The Church always prays : *Per Christum Dominum nostrum*.

<sup>9</sup>*Hitherto*.—They had no need. When they had Him had they not everything ? What more did they want ?

<sup>10</sup>*Your joy may be full*.—They must ask assistance in their labours and pray for those they are evangelising.

<sup>11</sup>*In proverbs*.—This is the same as in parables or mysteriously.

<sup>12</sup>*Show you plainly*.—This Our Lord did after the Resurrection, and then by the Holy Ghost.

<sup>13</sup>*You shall ask in My name*.—He foretells of the forms of the Church's prayers.

<sup>14</sup>*That I will ask*.—I do not promise you to go to this extra trouble but I certainly would if it were necessary.

<sup>15</sup>*Loved Me*.—What a sweet reason ! *Quae sunt eadem uni tertio sunt eadem inter se in amore divino*.

<sup>16</sup>*I leave the world*.—Although Incarnate, the Divinity remained distinct from, and was not mixed with the Humanity.

Prayer :

1st. Consolation in sorrow.

2nd. Great aid in difficulties.

3rd. Brings us aid in from Heaven.

Prayer :

1st. The Father loves to hear it.

2nd. The Son loves to present it.

3rd. The Holy Ghost loves to grant it.

<sup>29</sup>. Dicunt ei discipuli ejus : “Ecce nunc palam loqueris, et proverbium nullum dicas :

<sup>30</sup>. “Nunc scimus quia scis omnia, et non opus est tibi ut quis te interroget : in hoc credimus quia à DEO existi.”

<sup>29</sup>. His disciples say to him : Behold, 'now thou speakest plainly, and speakest no proverb.

<sup>30</sup>. Now we know that thou knowest all things, and that for thee it is not needful that any man ask thee: in this we believe that thou 'camest forth from God.

31. Respondit eis Jesus :  
“Modò creditis ?

32. “Ecce venit hora, et jàm  
venit, ut dispergamenti unus-  
quisque in propria, et me solum  
relinquatis ! Et non sum solus,  
quia Pater mecum est.

33. “Hæc locutus sum vobis  
ut in me pacem habeatis. In  
mundo pressuram habebitis ;  
sed confidite, ego vici mundum.”

31. Jesus answered them :  
Now ‘do you believe ?

32. Behold, the hour cometh,  
and is now come, that you shall  
be dispersed ‘every man to his  
own, and ‘shall leave me alone:  
and yet ‘I am not alone, because  
the Father is with me.

33. These things have I  
spoken to you, that in me you  
may have ‘peace. In the world  
you shall have ‘distress : but  
have confidence ; <sup>10</sup>I have over-  
come the world.

This is the last discourse, and these few verses are the last part of it which Jesus addresses to all His disciples assembled before His death.

They have at length come to believe in His Divinity and the nature of the great mystery of His Incarnation. Verse 28 they had no difficulty at all in adhering to. That He came from heaven and was going back there was as plain to them as words could make it.

Jesus saw how soon this faith should be tried and to what it would come.

His sad words were not understood so well as His mysterious ones. You believe ? Was this derisive or ironical ? We think it was said in real earnest, and that the issue was not the effect of want of faith so much as of want of courage.

*I have overcome the world.* This was an anchor of hope to them in their quivering, trembling, and uncertainty.

<sup>1</sup>Now Thou speakest plainly.—This twenty-eighth verse would not have been very plain to them six months ago.

<sup>2</sup>Knowest all things.—This was a new way of confessing His Divinity ; but they had many proofs of His great knowledge, especially of the secrets of men's hearts, during their intercourse.

<sup>3</sup>Camest forth.—That Thou art not, as is generally supposed, of human, but of divine origin.

<sup>4</sup>Do you believe ?—This is put interrogatively, but some will have it in the indicative mood.

<sup>6</sup>*Every man to his own.*—When they fled in the garden every one ran to a house he knew, and went to the first place he expected to get shelter.

<sup>8</sup>*Shall leave Me alone.*—Not one of them stayed with Him. Peter and John came back, and it would have been better for Peter himself had he hidden himself under a staircase.

<sup>7</sup>*I am not alone.*—This is a sublime truth. God is sufficient for Himself; He has no need of creatures.

<sup>8</sup>*Peace.*—Some sort of comfort even in your fright, by the hope of better days.

<sup>9</sup>*Distress.*—That is, persecutions and severe trials.

<sup>10</sup>*I have overcome the world.*—He had overcome its spirit then and put it out of reputation. The past tense is to be taken Hebraically as a certain prophetic future.

Trials of Faith :

1st. Faith is tried by the prosperity of unbelievers.

2nd. By the miseries of human life.

3rd. By the domestic persecutions.

Comfort in Distress :

1st. Our Lord's promise.

2nd. Innocence of conscience.

3rd. Looking forward to heaven.

APPENDIX TO OUR LORD'S DISCOURSE.

Many things came before us in this remarkable Discourse to which we have given little more than a passing note or a sentence. We find so many dogmatic and ascetic truths enunciated in it that, following the example of F. Corluy, we shall give an appendicular comment on what seems to us of greatest importance.

*The Divinity of Christ* is put before the Apostles in various ways, and here there is a contention about the Fathers regarding His answer to Philip. *He who seeth Me seeth the Father.* Philip wanted to see the Father in some shape or figure—a perfect impossibility—but Our Lord's intention evidently was—from, for *I am in the Father and the Father in Me*—to show him that He could see the divinity (during this life only) in works or in Our Lord's bodily form. He at the same time laid down the dogma

that He and the Father were most intimately united in one essence.

*The Personality of the Holy Ghost.* The Holy Ghost, on account of the Greek word *πνεύμα*, which is used to designate Him, is by Sabellians and their followers, denied a personality or an independent self-existence, which is, as theologians say, *sui juris*.

All the attributes which Our Lord gives to the Holy Ghost in this Sermon are expressive of personality and a distinct right to originate actions. He is to speak, to teach, to bring things to their minds which they had forgotten, to console the bereaved, to take the place of our Lord Himself, to carry on His work, and to glorify Him. A breath, a wind, an *afflatus* could not do all this. It requires a person, and a Divine person, too.

*The Divinity* of the Holy Ghost as manifested here (where we shrewdly suspect it was only given preparatively, and in enigma for His own revelation of Himself), is pretty strongly brought before them; as strongly as their poor faith at the time could stand it.

*In the Procession*, we have only one thing to observe against modern Greeks—who, by the way, have gone very far below religious metaphysics—and that is to show that the Holy Ghost receives of Our Lord as well as of the Father. This is clearly stated in several verses, and we have already pointed the matter out. Verse 15 is particularly strong.

The old councils, composed then of Greek and Latin bishops, contended for days and days over these verses, so pregnant with meaning, which we, their degenerate successors, try to explain after our own poor fashion, in an uncouth language which knows not the refinement of theirs.

The theological question as to how the Apostles were in the state of grace before the coming of the Holy Ghost seems to us a frivolous one, and only worthy of old hair-splitters, who must make difficulties out of the depth of their own consciousness or unconsciousness.

Does any one of those latterday theologians deny that Isaias, Jeremias, and several of the Patriarchs, including Holy Job, was in the state of grace. How then were these ancients in the state of grace when the Holy Ghost had not yet come? How were the early Christians, in S. Paul's time, off for sanctity who did not know even if there was a Holy Ghost?

These questions, *ex post facto*, are what we term, advisedly, frivolous. The work of sanctification can be done without formalities; but when formalities are prescribed and neglected, there is a sin begotten which prevents it.

The Holy Ghost's dwelling in the souls of the just is a new phase of spirituality which ascetics spend their volumes and lives in explaining and experiencing. S. John's beloved *mansion* is a term that ought not to have been lost out of their books. Those who have experience of worldly devotees know that the *staying* in a soul is rare, and the *passing dwelling* is the order of the day in mere worldly people. The just, too, may lose the idea of that mansion or permanent possession to the exclusion of strangers and sinners.

Now we come to the body of the faithful, the *Ecclesia credens et docens*. We have several promises for her in this discourse of Our Lord. First it is stated categorically in Chap. xiv. 12, that the followers of Our Lord shall do even greater miracles than He did. This is a wonderful effect of the presence of the Holy Ghost.

The spirit of prophecy is to be kept in the Church by the Holy Ghost. This we find in Chap. xvi. 13. Now a being who can do all things—give power to perform greater miracles than the Son of God Himself performed, and enable wretched mortals to foretell the future, which even The Second Person of the Blessed Trinity would not tell—cannot be an inferior Being. This is the grand truth gathered from this Discourse.

The influence of the Holy Ghost in the Church is further proved by the fact that He is announced to us as the *Spiritus veritatis*. This does not mean merely that He is to speak truth. Every honourable man speaks truth; that is no special gift.

The force of the attribute is that His indwelling. The vesting of the Holy Ghost in the Church is to keep her in the way of Truth, and take care that everything taught dogmatically by her is true. How can this be done by men who are fallible, will an Anglican reply? God can have that done by the braying mouth of Balaam's ass, my friend. It is His business, not ours.

There is a quiet scholium which has been suggested to us here.

Our Divine Lord is not so exacting upon poor ignorant people as we imagine. Throughout His whole Gospel He has given us

strong evidence of this. He never exacted faith from anyone unless he had given him indubitable grounds for accepting it; and has never condemned anyone who had not seen those indubitable proofs.

Nay, more ; He toned down His proofs and suited them to the obtuse intellects He had to deal with. He took similes from all their handicrafts and bore with their stupidity in the hope of still improving them. He, in the words of one of our own unfortunate poets.

“ Tried each art, improved each dull delay ;  
Allured to brighter worlds and led the way.”

From all these considerations we come to an extraordinary conclusion—which sounds like a paradox—that He manifested His Humanity on many occasions and more perfectly than His Divinity.

His sympathy with sufferers, His love for children, His tenderness for the fallen, His braving the censures of the Pharisees, whilst following the dictates of His Human nature. What were all these ? The proof of a **PERFECT MAN**.

There are several principles for ascetic theologians which can be gathered from this remarkable sermon.

We may say in conclusion that the ascetics have made very perfect use of them and it is only to be hoped the moral theologians will do the same.

The dogmatic theologians have made this sermon their special field, wherein both to sow and reap the seeds of ecclesiastical intelligence.

## CHAPTER XVII.

*Christ's prayer for his disciples.*

1. Hæc locutus est JESUS, et sublevatis oculis in cœlum dixit: "Pater, venit hora: clarifica Filium tuum, ut Filius tuus clarificet te :

2. "Sicut dedisti ei potestatem omnis carnis, ut omne quod dedisti ei det eis vitam æternam.

3. "Hæc est autem vita æterna, ut cognoscant te solum DEUM verum, et quem misisti JESUM Christum.

4. "Ego te clarificavi super terram: opus consummavi quod dedisti mihi ut faciam :

5. "Et nunc clarifica me, tu Pater, apud temetipsum, claritate quam habui, priusquam mundus esset, apud te.

Our Divine Lord is now on His way to Gethsemani and going to meet what will lead to His death through ignominies. He faces death like a champion; and the power over all flesh which He alludes to was singularly manifested in His followers. Peter and Paul went to death with joy and delight, whilst the man who sent them, had not courage enough to commit suicide when he was about to be taken prisoner in disgrace.

This secular idea of glory is the prelude of a celestial one.

Our Divine Lord prays in His Humanity. This is evident, for He gives Himself all His human titles. This Humanity did glorify the Divinity. For several thousand years the truth of

1. <sup>1</sup>These things Jesus spoke; and <sup>2</sup>lifting up his eyes to heaven, he said: Father, <sup>3</sup>the hour is come; glorify thy Son, that thy Son <sup>4</sup>may glorify thee.

2. As thou hast given him power over all flesh, that he may give <sup>5</sup>life everlasting to all whom thou hast given him.

3. And this is life everlasting, that they may know thee, the <sup>6</sup>only true God, and Jesus Christ, whom thou hast sent.

4. <sup>7</sup>I have glorified thee upon the earth: I have finished <sup>8</sup>the work which thou gavest me to do :

5. And now glorify thou me, O Father, <sup>9</sup>with thyself, with the glory which I had with thee <sup>10</sup>before the world was.

Revealed Religion was confined to Judea—now it goes out to the uttermost bounds of the earth.

The Humanity pleads for some manifestation of glory. Let the world know that the dust which forms a human body is not always to be a perishing thing. This prayer was granted at His Resurrection, when He appeared glorious and resplendent to His followers.

<sup>1</sup>*These things*.—That is to say the whole discourse which has been written and commented upon up to this point.

<sup>2</sup>*Lifting up His eyes*.—S. Thomas and several commentators say that, from the example of Our Lord, a preacher ought to pray after his sermon for the success of his discourse.

<sup>3</sup>*The hour is come*.—How often have we heard *My hour is not yet come?* It is come at last.

<sup>4</sup>*May glorify Thee*.—This is like a contention of love, as if there was an effort to see who could glorify the other the most.

<sup>5</sup>*Everlasting life*.—Our Lord gives the life, the eternal decrees of Predestination—however, it may pick them out—decides who those are to whom the boon is to be granted.

<sup>6</sup>*Only true God*.—The Arians make some work about *only*: if they were better grammarians they would see that that adverb affected Jesus as well as His father. The Holy Ghost was only partially revealed at the time.

<sup>7</sup>*I have glorified*.—He says this for the sake of His Apostles. Loud prayers are chiefly for the edification of the hearers. Pious people pray in secret.

<sup>8</sup>*The work*.—This He knew was done and His penultimate expression on the Cross was, *Consummatum est*.

<sup>9</sup>*With thyself*.—He prayed for the elevation of His Humanity to the place it had earned.

<sup>10</sup>*Before the world was*.—Let the glory of my Divinity shine now in the Humanity, without shame or mortification.

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Jesus prays for Himself:

1st. He gives His Father an account.

2nd. He wants His Humanity glorified.

3rd. That to encourage His followers.

Our Humanity:

1st. Is honoured by the Incarnation.

2nd. Is purified by following Our Lord.

3rd. Is sometimes above the angels in glory. B. V. M., etc.

6. "Manifestavi nomen tuum hominibus quos dedisti mihi de mundo. Tui erant, et mihi eos dedisti: et sermonem tuum servaverunt.

7. "Nunc cognoverunt quia omnia quae dedisti mihi abs te sunt:

8. "Quia verba quae dedisti mihi dedi eis; et ipsi acceperunt, et cognoverunt verè quia à te exivi, et crediderunt quia tu me misisti.

9. "Ego pro eis rogo. Non pro mundo rogo, sed pro his quos dedisti mihi, quia tui sunt.

10. "Et mea omnia tua sunt, et tua mea sunt, et clarificatus sum in eis.

6. I have manifested <sup>1</sup>thy name to the men whom thou hast given me out of the world. Thine they were, and to me <sup>2</sup>thou gavest them; and they have kept thy word.

7. Now they have known that all things which thou hast given me are <sup>3</sup>from thee:

8. Because <sup>4</sup>the words which thou gavest me I have given to them; and they have received them, and have known <sup>5</sup>for certain that I came forth from thee, and they have believed that thou didst send me.

9. I pray for them: <sup>6</sup>I pray not for the world, but for them <sup>7</sup>whom thou hast given me; because they are thine.

10. And <sup>8</sup>all mine are thine, and thine are mine; and <sup>9</sup>I am glorified in them.

The manner of Our Lord's prayer is very deep. He prays to His Father as a companion and confidential friend. We see an equality in the words of submission, and a mutual congratulation in the success of His work.

Many make capital out of those verses for the severe doctrine about predestination which it pleases Calvinists and semi-Calvinists to preach. They set forth as a dogma that God has predestined some to glory, and that these cannot be damned, no matter what they do. He has predestined others to hell, and these cannot be saved, no matter what they do.

This is simply a fiendish doctrine, subversive of all morals and virtues.

If we cannot reconcile difficulties, let us bow our heads, but not make the Almighty a destroyer of what He died to establish.

If He prays especially for His disciples, it is not because He excludes others. He prays for all men, and for His executioners

on the Cross. To pray that the good may be continued in holiness is one thing—to pray for the conversion of the wicked, another.

<sup>1</sup>*Thy name*.—The Jews knew Thee as a God, but I let them and all others know Thou art a Father as well.

<sup>2</sup>*Thou gavest them*.—These men of whom Our Lord speaks were predestined to be Apostles. They were prepared for a great work, of the importance of which they themselves were unconscious.

<sup>3</sup>*From Thee*.—They have come to understand the mutual union of excellence between Father and Son.

<sup>4</sup>*The words*.—These words mean actions, examples, instructions, promises everything which could be called a fact, or a thing.

<sup>5</sup>*For certain*.—There is particular significance in this phrase. They may have doubted or wavered for a time in their faith, but now they are sure.

<sup>6</sup>*I pray not for the world*.—He does not pray for the world just now, but will afterwards. Is there not something like an exclusion from the friendship of heaven of those self-contented easy-going half-pagan professors of Christianity, who place respectability before sanctity, and never commit a sin big enough to make them sorry?

<sup>7</sup>*Whom thou hast given Me*.—*Past* for the prophetic future.

<sup>8</sup>*All Mine are Thine*.—The same equality again asserted.

<sup>9</sup>*I am glorified*.—The prophetic future, rather than the past is verified in this expression. The past is not excluded.

#### Predestination :

- 1st. Is a gift from God.
- 2nd. All do not get it.
- 3rd. Those who pray for it and try to fit themselves are apt to succeed.

#### Vocations :

- 1st. Are given gratuitously.
- 2nd. Impose serious obligations.
- 3rd. Must glorify the Son of God or become ignominious.

11. "Et jam non sum in mundo, et hi in mundo sunt, et ego ad te venio. Pater sancte, serva eos in nomine tuo quos dedisti mihi, ut sint unum sicut et nos.

12. "Cum essem cum eis, ego servarem eos in nomine tuo. Quos dedisti mihi custodivi, et nemo ex eis periit, nisi filius perditionis, ut Scriptura impletatur.

11. And now I am <sup>1</sup>no more in the world, and <sup>2</sup>these are in the world, and I come to thee. Holy Father, <sup>3</sup>keep them in thy name, whom thou hast given me, that they may be <sup>4</sup>one, as we also *are*.

12. While I was with them, <sup>1</sup>I kept them in thy name. Those whom thou gavest me I have kept; and <sup>2</sup>none of them hath perished, except the <sup>3</sup>son of perdition, that the Scripture may be fulfilled.

Those who plead for even positive or negative reprobation, as the counterpoise to predestination quote Judas and Our Lord's sad admission about the necessity of fulfilling the Scripture.

We make a bold assertion, and it is this: that those who are lost have abused more graces than those who are saved have turned to profit. A man continuing in sin gets graces every day and laughs at them.

Judas was called as well as the others. Judas was treated as well as the others. Judas was treated better than the others. Judas received an office of trust and confidence. Our Lord did not correct him so sharply as He did Peter and others. He was tender and kind to him. He gradually let the enormity of his crime be manifested to him. He sent him off in a manner that he could understand how displeasing was his action. He performed miracles to convert him and gave him a kiss in the moment of his committing the most terrible sin on record. Who can say that Judas did not receive graces? Who can point any single Apostle who got more? Yet Judas was lost. Whose fault was it?

<sup>1</sup>*No more in the world.*—The simple meaning of this is: I see that in a few hours I shall die on Calvary.

<sup>2</sup>*These are in the world.*—He knows what sort of worldlings and misery will be theirs when they are skulking from their own shadows in shame and wretchedness.

<sup>3</sup>Keep them in Thy name.—Name means will, service, keeping or employment. Virtue and might, also.

<sup>4</sup>One.—Our Lord prayed for this especially as the great mark of His Church. Most of the commentators refer this portion of His prayer to the future successors of the Twelve as well as to themselves.

<sup>5</sup>I kept them.—It was rather a difficult matter. Now He knows their danger and He puts forth the anxiety of a tender father for his children that they may see how much He loves them.

<sup>6</sup>None of them hath perished except.—He had all who were called and they remained faithful. This prayer was not heard then, but was heard and fulfilled in Pentecost.

<sup>7</sup>Son of perdition.—This is a Hebraism for one deserving of perdition. Some interpreters think that Our Lord says Judas was given to Him only conditionally, as a woful example. *Ipsi viderint.*

#### Perseverance in vocation :

- 1st. Should be prayed for daily.
- 2nd. Others should be asked to pray for the same.
- 3rd. For it is a gift from heaven.

#### Lost vocations :

- 1st. Come from negligence.
- 2nd. From want of energy.
- 3rd. By the sheer curse of God for sins committed.

13. "Nunc autem ad te venio : et hæc loquor in mundo, ut habeant gaudium meum impletum in semetipsis.

14. "Ego dedi eis sermonem tuum ; et mundus eos odio habuit, quia non sunt de mundo, sicut et ego non sum de mundo.

15. "Non rogo ut tollas eos de mundo, sed ut serves eos à malo.

16. "De mundo non sunt, sicut et ego non sum de mundo.

13. And now <sup>1</sup>I come to thee ; and these things, I speak <sup>2</sup>in the world, that they may have <sup>3</sup>my joy filled in themselves.

14. I have given them <sup>4</sup>thy word ; and the world hath hated them, because they are not of the world, as I also am <sup>5</sup>not of the world.

15. I do not ask that thou take them away <sup>6</sup>out of the world, but that thou <sup>7</sup>preserve them from evil.

16. They are not of the world. <sup>8</sup>as I also am not of the world.

The great feature in the life of the Apostles—the life they have to lead, when Our Lord is gone—is their being in the world and not of the world. They are like the gulf stream in the ocean. They have to go through the world, eat drink and sleep like other men, but they must not be of the world.

They must be without father or mother, or brother or sister, or wife or children, or home or dwelling house. They are not to make or possess money or lands. Their eyes are to be always fixed upon a spiritual end, and their conversation is to be in heaven. For this detachment and the object of it, great powers are given to them which they are to exercise at their pleasure.

Now the world—by which is meant unbelievers and persons attached to worldly things and worldly ways—will resent all this. The simplicity and poverty of the Apostles are sure to make them many enemies among a people who spend their lives in gathering riches and using them for pleasure.

The prayer uttered here is for their preservation in their heroic resolve to imitate their master as well as to escape from the surrounding contamination.

*<sup>1</sup>I come to Thee.*—The term of my sojourn is at an end, and therefore am I so much concerned about my few faithful companions.

*<sup>2</sup>In the world.*—Whilst I am in it, or for the benefit of those who are inclined to be worldly.

*<sup>3</sup>My joy.*—Our Lord's joy consists in the union with His Father, and the union of charity and peace which He prays may exist, is the only real source of happiness amongst a community.

*<sup>4</sup>Thy word.*—The message wherewith I was charged and did charge myself, as thou knowest, when I came among them.

*<sup>5</sup>Not of the world.*—The training which Our Lord gave them was perfect in its kind. He began by calling upon them to leave all things, and continued by showing them the evil of turning back to what had been left.

*<sup>6</sup>Out of the world.*—A speedy death in innocence is a pleasant thing; but a staunch follower of a crucified leader must earn his crown in some other way.

*<sup>7</sup>Preserve them from evil*—The evils which beset the path of a minister of God are—ambition, avarice or voluptuousness.

*<sup>8</sup>As I am not.*—I have brought them up in the manner which I judged best for myself as well as for them.

## World in the sanctuary :

- 1st. Too much riches.  
2nd. Too much comfort.  
3rd. Too much pride.

## Not of the world :

- 1st. To be indifferent to what it likes.  
2nd. To love the souls and not the bodies of Christians.  
3rd. To be anxious only for God's glory.

17. "Sanctifica eos in veritate. Sermo tuus veritas est.

18. "Sicut tu me misisti in mundum, et ego misi eos in mundum.

19. "Et pro eis ego sanctifico meipsum, ut sint et ipsi sanctificati in veritate.

17. Sanctify them <sup>1</sup>in truth.  
"Thy word is truth.

18. As thou hast <sup>2</sup>sent me into the world, I also <sup>3</sup>have sent them into the world.

19. And for them I do <sup>4</sup>sacrifice myself, that they also may be <sup>5</sup>sanctified in truth.

Separation from the world is not enough. Diogenes in his tub, or Simon on his bleak shore are no prototypes of Christianity. Even the life of the Baptist is not intended for apostles.

Two great works are laid out for apostles and priests, the sanctification of themselves and the sanctification of others. Their calling in the world is to sanctify those who oppose them and persecute them, and to sanctify themselves by so doing. One can scarcely be accomplished without the other. If the people may be sanctified without the ministrations of apostles, it is certain that no priest who has a conscience can feel that he has done enough for his sanctification when he has said his prayers and gone through a routine of spiritual duties.

To be holy is not enough. One must grow in holiness. The Apostles were all holy, for Our Lord Himself said so; both before and after the Last Supper. They must not be content with that, and by making others holy—as He Himself did them and others—they would increase their merit before God, men, and angels.

<sup>1</sup>In truth.—The truth here is variously interpreted. The literal meaning is *Thy word*, or true doctrine. In reality, as opposed to figuratively, is adopted by a few.

<sup>3</sup>*Thy word*.—That is to say, Thy teaching and what I have to publish as such, and bequeath to the Church as a deposit of faith.

<sup>3</sup>*Sent Me*.—The Father gave Our Lord all power for sanctifying the world. All jurisdiction was His.

<sup>4</sup>*Have sent*.—This may be again either the past tense or the prophetic future. It does not appear that He conferred full powers upon them until shortly before His ascension into heaven. Although they were holy now they would not long remain so ; but this would scarcely be any obstacle to further powers.

<sup>5</sup>*Sanctify Myself*.—That means that Our Lord practised all those things which go to make up a holy life. He prayed, He taught, He kept every law made and carried out every intention formed according to the Divine Will.

<sup>6</sup>*Sanctified in truth*.—They are to have real and not merely external sanctity. This is well known to be a powerful lever. A holy man can do more than the learned man amongst the faithful.

#### Sanctity :

- 1st. Is not acquired in a day.
- 2nd. True sanctity is a life's pursuit.
- 3rd. Many seek it, few attain to it.

#### Holy deeds :

- 1st. Always done by holy men.
- 2nd. Done by unholy men they seldom last.
- 3rd. By their fruits you shall know them.

20. "Non pro eis autem rogo tantum, sed et pro eis qui crediti-  
turi sunt per verbum eorum in me,

21. "Ut omnes unum sint : sicut tu Pater in me et ego in te, ut et ipsi in nobis unum sint ; ut credat mundus quia tu me misisti.

20. And not for <sup>1</sup>them only do I pray, but for those also <sup>2</sup>who through their word shall believe in me ;

21. That they all may be one ; as <sup>3</sup>thou, Father, in me, and I in thee, that they also may be <sup>4</sup>one in us : that the <sup>5</sup>world may believe that thou <sup>6</sup>hast sent me.

The prayer now embraces a wider subject. Our Lord prays not only for those who believed in Him at that time but for all those who were to believe in Him to the end of time.

He looked into the future and saw the struggles and trials of poor Christians who would be tempted and sorely exercised on account of their faith. They were present to His mind then; and it is well, in our moments of dismay, to recollect that we were prayed for by Him then and that we are present to Him even now. He is in the boat asleep and wants to be awakened.

The prayer was for *unity*. Unity of faith is the mark of the Catholic Church and of it alone. The world can see in that Church and in it alone, that Jesus was sent and sent His Disciples with a divine commission. What other teacher was ever able to unite so many different tribes, nations, and tongues in one whole body believing the same thing and hoping for the same reward?

As unity of Faith is barren without unity of Charity, Our Lord prays for this. "God is charity and he that abideth in charity abideth in God, and God in him."—I. John iv. 16, as the Beloved Disciple remarks. This charity makes us live in God and in one another, by the same life of grace which animates us. Unity also of subordination and obedience is necessary for faith and given freely only from charity.

<sup>1</sup>*Them only*.—The Apostles and the Seventy-two disciples according to some, were alone prayed for up to this.

<sup>2</sup>*Who through their word*.—Those who believe according to the doctrines which the Apostles handed down and not according to what they pick up themselves from reading books.

<sup>3</sup>*Thou Father in Me*.—This is the Charity He wishes them to have. Let it be as close and as holy as the eternal model of Love.

<sup>4</sup>*One in us*.—Through the love of us.

<sup>5</sup>*The world*.—These are the lookers-on outside the Church, and the black sheep in its fold.

<sup>6</sup>*Hast sent me*.—To believe in His mission is the first step towards availing ourselves of its benefits.

#### Unity of Faith :

- 1st. Reaches to all dogmas.
- 2nd. Makes no exception.
- 3rd. Lasts always.

#### Fraternal Charity :

- 1st. The Godlike virtue.
- 2nd. The virtue of the Angels.
- 3rd. The virtue of the Saints.

22. "Et ego claritatem quam dedisti mihi dedi eis, ut sint unum sicut et nos unum sumus.

23. "Ego in eis, et tu in me, ut sint consummati in unum, et cognoscat mundus quia tu me misisti, et dilexisti eos sicut et me dilexisti.

22. And the glory which<sup>1</sup> thou hast given me <sup>2</sup>I have given to them; that they <sup>3</sup>may be one. as we also are one:

23. I in them, and thou in me, that they may be made <sup>4</sup>perfect in one; and that the world may know that thou hast sent me and <sup>5</sup>hast loved them, as thou hast also loved me.

Union and fraternal charity are the two bonds which Our Lord prays for wherewith to unite the faithful and keep them knit to each other as well as to their Spiritual Head.

He now, at the end of the prayer, lets us see what He has done to secure this union. *The glory which thou hast given me I have given to them.* This is the bond. Now what is the glory?

Some commentators think it the gift of miracles. These do not unite people and were not much in the way of spiritual cement in the time of Our Lord Himself. Some think it is His Sonship which is given by adoption to those whom He chooses to call His friends and brethren.

Some more think it is the brothership which He has formed amongst us by assuming our human nature. He got very little glory for that during His life, and indeed His death was anything but glorious.

The Greek  $\Delta\omega\xi\alpha$ , and the Latin *claritas*, here translated *glory*, mean something more. A bright thing uniting people.

The opinion which seems to gain most ground amongst modern Catholic commentators, and which rests on the authority of such men as SS. Cyril and Hilary, Leontias, Toletus, Lucas Brugensis, Beelen and F. Corluy pleases us most.

It has a Catholic from every Catholic nation in favour of it, and answers all the requirements of the text to perfection.

That glory which He had given was the BLESSED EUCHARIST. He then gave His Divinity even to all children of the Church. This is the glory that deified, in a certain sense, His human nature, and raised man higher by far than he deserved. It was

little less than the angels in the time of the Psalmist, it is somewhat considerably more now.

Then the requirements of the text demand that the glory given should be a bond of union. What answers this like the Eucharist which He had just given them within a short hour previous to this prayer?

Here was a Sacrament for which every one is obliged to prepare by placing himself in a state of grace. *Let a man prove himself*, as S. Paul has it, and *thus eat of this body*. Now an essential condition for absolution is to be in peace and charity with all one's neighbours. This is a condition of reconciliation with God first; and a very special condition. “If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother : and then coming thou shalt offer thy gift.”—S. Matthew, v. 23-24. This is taught by the Catholic Church and insisted upon as a condition for receiving the Holy Eucharist.

Then the sacred table is a *convivium* which pre-supposes friendship, or which ought to foster if not create it.

All are equal before the altar of God. The poor beggar and the king are on a perfect level at this table. There is no distinction here, except between those who receive worthily and those who do not.

*Sumunt boni sumunt mali,  
Sorte tamen inæquali  
Vitæ vel interitus :  
Mors est malis vita bonis  
Vide paris sumptionis*

*Quam sit dispar exitus.*—LAUDA SION.

This difference is not known save to God; and if known to the priest, as confessor, must not be acted on.

The other bonds of union which arise from, and are strengthened by the Eucharist, are almost innumerable.

From this we have the Hierarchy and the different Orders in the Church.

Painting, sculpture, architecture, music, eloquence, learning, are all united in a holy bond of universal charity by the Eucharist and the churches built for its reception.

This then is evidently the *glory* which He received, and the

glory which He gave. It is nothing more—it could not be—nothing less—which it could be—than HIMSELF.

<sup>1</sup>*Thou hast given Me.*—The Son is from the Father although *coeval*—if such an expression might be used—in Eternity.

<sup>2</sup>*I have given to them.*—He gave Himself in the Blessed Eucharist to remain with us for all time and be our strength and support.

<sup>3</sup>*May be one.*—How the spirit of union is here is well put by S. Augustine: “Propterea quippe, sicut etiam ante nos hoc intellexerunt homines Dei, Dominus noster Jesus Christus corpus et sanguinem suum in eis rebus commendavit, quae ad unum aliquid rediguntur ex multis. Numque aliud in unum ex multis granis conficitur: aliud in unum ex multis acinis confluit.”—*Tract 26 in Joan. Lectio vii. pro est Corporis Christi.*

<sup>4</sup>*Perfect in One.*—The perfect oneness of Christians cannot be had without this charity.

<sup>5</sup>*Hast loved them.*—The condescension of the Trinity in allowing, nay in ordaining—for Our Lord carried out what was ordained—that the Divinity should thus be given us, is a wonder worthy of profound adoration and thanksgiving.

#### The Eucharist :

- 1st. A token of God's love.
- 2nd. God's love in act.
- 3rd. Meant to gain ours.

#### Union :

- 1st. Union without charity fails.
- 2nd. Union with charity lasts.
- 3rd. Union here portends union in heaven.

24. “Pater, quos dedisti mihi volo ut ubi sum ego et illi sint mecum, ut videant claritatem meam quam dedisti mihi, quia dilexisti me ante constitutionem mundi.

25. “Pater juste, mundus te non cognovit: ego autem te

24. Father, I will that where I am they also whom thou hast given me <sup>1</sup>may be with me; that they may see <sup>2</sup>my glory, which thou hast given me: because thou hast loved me <sup>3</sup>before the foundation of the world.

25. <sup>4</sup>Just Father, the world hath not known thee: but <sup>5</sup>I

cognovi, et hi cognoverunt quia tu me misisti.

**26.** “Et notum feci eis nomen tuum, et notum faciam: ut dilectio quā dilexisti me in ipsis sit, et ego in ipsis.”

have known thee, and these have known that ‘thou hast sent me.

26. And I have made known thy name to them, and 'will make it known; that the love wherewith thou hast loved me may be in them, and <sup>8</sup>I in them.

The end of the prayer is now, and it is indeed a crown.

The whole aim and object of His coming and performing so many great works in the world was, that men by seeing them, might believe and thereby become worthy of union with Him here, and of the eternal vision of Him hereafter.

The seeing of God is happiness and there is no happiness outside of it. The loss of God is misery; and no misery, physical or moral, is comparable to the loss of God.

Our Divine Lord has tried to imbue the minds of His disciples with these great truths. They were imbued, and preached them, and died in defence of the truth of what they taught.

There is then a centre to which all things converge. That centre is the Deity. From His power we first went forth. His grace shows us His presence here, and the fruit of this vision and our correspondence is to be with Him for ever.

<sup>1</sup>*May be with Me.*—All His longings and wishes for the welfare of His followers will be satiated when the glory of Heaven is manifested to their eyes.

<sup>2</sup>*My glory.*—This, according to an interpretation, is His Divinity. That is the great thing which Philip and others wished to see but could not.

<sup>3</sup>*Before the foundation.*—This is thought by some to refer to the *idea* of creation. Better let it mean from eternity.

<sup>4</sup>*Just.*—There are questions raised about this epithet as about the other of *Holy*. We consider them simply as prayerful aspirations like pious, clement, good, sweet, and the like. It is not easy to find some dogmatic basis on adjectives uttered in prayer, nor is it just.

<sup>5</sup>*I have known Thee.*—Is there not a touch of S. John here again? *The world knew Him not.*

<sup>6</sup>*Thou hast sent Me.*—This much was now settled in the small collection of articles of belief which they possessed.

*\*Will make it known.—There is a time coming when the knowledge of God will be more widely spread.*

*\*I in them.—He wants to be in them but through the love of the Eternal Father.*

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**Love of God :**

- 1st. Makes men happy internally.
- 2nd. Makes them calm externally.
- 3rd. Transforms them into itself.

**Heaven :**

- 1st. The place of God's glory.
  - 2nd. The final abode of the just.
  - 3rd. The object of our toils and labours on earth.
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## CHAPTER XVIII.

*The history of the passion of Christ.*

1. Hæc cùm dixisset JESUS,  
egressus est cum discipulis suis  
trans torrentem Cedron, ubi  
erat hortus, in quem introivit  
ipse et discipuli ejus.

2. Sciebat autem et Judas,  
qui tradebat eum, locum, quia  
frequenter JESUS convenerat  
illuc cum discipulis suis.

3. Judas ergo, cùm accepisset  
cohortem, et à pontificibus et  
phariseis ministros, venit illuc  
cum laternis et facibus et armis.

1. When Jesus had said <sup>1</sup>these things, he went forth with his disciples over the <sup>2</sup>brook Cedron, where there was <sup>3</sup>a garden, into which he entered with his disciples.

2. Now Judas also, who betrayed him, <sup>4</sup>knew the place: because Jesus had <sup>5</sup>often resorted thither together with his disciples.

3. Judas, therefore, having received a <sup>6</sup>band of men and <sup>7</sup>servants from the chief priests and the Pharisees, cometh thither with <sup>8</sup>lanterns, and torches, and weapons.

S. John's narrative must make us conclude that Our Lord finished His discourse of the night, just as they came to the brook Cedron.

The Hymn (which SS. Matthew and Mark remind us of) was sung most probably before the Discourse which S. John gives us.

There is a diversity of opinion as to the origin of the name of this brook. The Hebrew word means a muddy stream, and the fact of its present appearance supports this opinion. It is a mere stream, which becomes swollen in winter with turbid water, and runs through the Valley of Josaphat on the east side of Jerusalem.

The garden mentioned was one where He often came. His nights, during the few days preceding His Passion, were spent in the open air, under the shadow of those olive trees where the final act of treachery was committed by His disciple.

<sup>1</sup>*These things.*—The discourse and the prayer which S. John had just concluded.

<sup>2</sup>*Brook.*—This little brook runs yet. It is sometimes entirely dry in summer. At the time Our Lord and His disciples crossed, it was fordable, and in one of the older writers we find the place they crossed called a ford.

<sup>3</sup>*A garden.*—We spoke of this already. The four Evangelists give it a different name each ; but they are all easily reconciled. They came to a place on the Mount of Olives in which there was a farm, and in which farm there was a garden.

<sup>4</sup>*Knew the place.*—The traitor had arranged this night and locality already.

<sup>5</sup>*Often resorted.*—It is remarked by many writers that Our Lord supped in Bethany and prayed here for the previous six nights. This night He supped in Jerusalem, and went only to pray and be in agony.

<sup>6</sup>*Band of men.*—The cohort in the Latin would mean about five hundred.

<sup>7</sup>*Servants.*—These were a species of police, whose duties were distinct from those of the Roman soldiers.

<sup>8</sup>*Lanterns and torches.*—It was full-moon time, and why those lights ? Some say it was for fear Our Lord might hide, and they should have to search for him ; others, that they feared a cloud might come over the moon and darken the scene.

#### Our Lord :

- 1st. Goes to meet His enemies.
- 2nd. Exhorts His followers to the end.
- 3rd. Gives Himself up spontaneously.

#### The Enemies :

- 1st. Take great precautions.
- 2nd. Make more than necessary preparations.
- 3rd. Are thrown to the ground before succeeding.

4. JESUS itaque sciens omnia quæ ventura erant super eum, processit et dixit eis : "Quem quaeritis ? "

5. Responderunt ei : JESUM Nazarenum." Dicit eis JESUS : "Ego sum." Stabat autem et

4. Jesus, therefore, <sup>1</sup>knowing all things that were to come upon him, <sup>2</sup>went forward, and said to them : <sup>3</sup>Whom seek ye ?

5. They answered him : "Jesus of Nazareth. Jesus saith, to them : "I am he. And <sup>4</sup>Judas,

Judas, qui tradebat eum, cum ipsis.

6. Ut ergò dixit eis “Ego sum,” abierunt retrorsum et ceciderunt in terram.

also, who betrayed him, stood with them.

6. As soon then as he had said to them, ‘I am he, they went backward, and fell <sup>to</sup> to the ground.

The cohort of soldiers, accompanied by the servants of the high priests, with Judas at their head, come to seize Jesus. Judas boldly walks before them, gives the pre-arranged signal—the kiss—and they, stricken with awe, fail to make a capture.

Judas returns to his mob, for he had gone on before them, but he cannot bring them forward. Our Lord, who was so well known by all the servants and soldiers, walks out and asks them: “Whom seek ye?” They tell Him.

He pronounces at once the word which Moses heard in the burning bush, and which He himself had used. The tetra grammaton τέταρτον—and, at its sound, the creature fell prostrate in the presence of the Creator—I AM—not *I am* HE, as our translation puts it.

This miracle should have converted Judas and the rest. No; there was an obduracy then which the majesty of God Himself would not touch: so worthless and so hardened were they.

<sup>1</sup>*Knowing all things.*—This is not said so much to remind us of His divine knowledge, as of the resolution with which Our Lord went to meet His sufferings.

<sup>2</sup>*Went forward.*—This was said of His going to meet Judas and give the pre-arranged signal.

<sup>3</sup>*Whom seek ye?*—Many think that Our Lord was somewhat transformed here—after His agony—and that they could not recognise Him. This opinion is scarcely tenable in the presence of the fact that Judas kissed Him with “Hail, Rabbi” and that Our Lord reproved him with “Judas! dost thou betray the Son of Man with a kiss?” All this was said in the hearing of the crowd. Something in Our Lord’s mien and tone of voice certainly awed them, for they durst not lay hands upon Him until He so willed it.

<sup>4</sup>*Jesus of Nazareth.*—Jesus, or some form of it such as Josue, Joshu, Jesse and the like, was a very common name amongst the people. The Jews were conservative of names, just as families are now throughout the world. The title of *Nazareth* was one given to Him popularly. His being the son of Mary, who owned some little property in Nazareth

which He ought to inherit constitutes one right to this title ; but the real foundation was that His fame and extraordinary life had shed a lustre on a hitherto insignificant and obscure village. The few ruins of that same village have often been bedewed by the tears of pilgrims, even since the house in which He was conceived was taken away by angels from the wretched place. It was there His friends thought Him mad and intended to kill Him.

*<sup>5</sup>I am he.*—As observed already, the four letter Hebrew word, which we mis-pronounce into Jehova, is what Our Lord said. Now the Jews prostrated at the gates of the Tabernacle, and of the Temple when the high priest (clad in all his grand vestments) pronounced this word. The people fell front foremost ; but these were stretched on their backs—*retrorsum*.

*<sup>6</sup>Judas. . . . stood with them.*—John seems to have watched the incidents in the garden more closely than either Peter or Matthew. Perhaps these others were already too much alarmed, and Peter was getting ready for an indiscriminate attack with his single sword. To explain this verse—we see Judas went to Our Lord, gave the kiss and the signal, went back to the soldiers and servants and *reversus est retrorsum* with them.

*<sup>7</sup>I am.*—S. John marks the effect which this one *Word* had upon the whole multitude. Nothing can be more graphic than the simple manner in which so wonderful a thing is recorded—"As soon as he had said. . . . they went backward and fell to the ground." Neither the Latin nor the English do credit to the original. We see, in the Greek, a backward motion, commencing with their heads, which ends in their being all prostrate upon their backs. *Ipse dixit et factum est.*

*<sup>8</sup>To the ground.*—The prostration had to be complete in order that the effects it was intended to produce might not be mistaken. Our Lord wanted them to know His supreme power over their lives and actions. When He chose, He surrendered.

Meditations on this part of  
the Passion.

Courage of Our Lord :

1st. Went forward.

2nd. Whom seek you ?

3rd. I am he.

Divinity of Jesus :

1st. Shown in the garden  
immediately after the agony.

2nd. Shown by His own con-  
fession before the high priest.

3rd. Shown on the Cross in  
the conversion of the thief.

**Cowardice of Judas:**

- 1st. He has a very great guard.
  - 2nd. He does not remain long from them.
  - 3rd. He falls with them when he sought protection.
- 

**Man's schemes :**

- 1st. How futile against Providence.
  - 2nd. How short-sighted in themselves !
  - 3rd. How easily foiled ! — a thunderstorm, an earthquake, etc.
- 

**Obstinacy of evil-minded people :**

- 1st. They plan and bribe for an evil purpose.
  - 2nd. They adopt all the means they can find for its accomplishment.
  - 3rd. When they succeed they are in a worse plight than their victims.
- 

7. Iterum ergo interrogavit eos: "Quem quæritis?" Illi autem dixerunt: "JESUM Nazarenū."

8. Respondit JESUS: "Dixi vobis quia ego sum: si ergo me quæratis, sinite hos abire."

9. Ut impleretur sermo quem dixit: "Qia quos dedisti mihi non perdidi ex eis quemquam."

**Humanity shown :**

- 1st. In His sense of suffering.
  - 2nd. In the words escaping Him which showed how much He felt.
  - 3rd. In curing the servant, converting Peter, and consoling the weeping woman.
- 

**Disgrace turns to honour :**

- 1st. When it is undeserved.
  - 2nd. When it is borne calmly and silently.
  - 3rd. When left to the Lord.
- 

**Meaning of God's chastisement :**

- 1st. To purify His creatures.
  - 2nd. To edify their companions.
  - 3rd. To form greater crowns in heaven.
- 

7. Again, therefore, he asked them: 'Whom seek ye? And they said: 'Jesus of Nazareth.'

8. Jesus answered: I have told you that I am he; if, therefore, 'you seek me, let these go their way :

9. That 'the word might be fulfilled which he said: Of them whom thou hast given me 'I have not lost any one.'

T

This second query would seem to have been made when He raised them from the ground.

He now repeats the same answer and ceases to show any power over them.

His pleading for the departure of His disciples, or rather the manner in which He arranged for His own arrest and not theirs, has had various interpretations. Some think He pleaded merely for the preservation of their lives. *The word* which the Apostle quotes was uttered concerning their souls and it is not necessary to say that S. John gives it a *sensus accommodatius*.

Most commentators give the words both senses. If the Apostles were taken they should have denied their Master as Peter did and then be killed afterwards. They would thus lose body and soul and be lost indeed. The care of the Good Shepherd is shewn here. He is giving His life for His flock and He does not want theirs until it can be given by martyrdom.

<sup>1</sup>*Again.*—This would be after the interval given for their recovery from the fall.

<sup>2</sup>*Whom seek ye?*—This was not said now in the majestic tones of the first query ; but in the gentle lamblike manner of His future words.

<sup>3</sup>*Jesus of Nazareth.*—They seem to have their words arranged for them, as they repeat the identical answer they gave before.

<sup>4</sup>*You seek Me.*—The *me* here is exceptive. *Me* and *me* only would be its meaning.

<sup>5</sup>*These go their way.*—We can gather from the way these words are put that there was a design in the minds of the adversaries to lay hands upon the disciples. Peter's attack subsequently confirms this surmise.

<sup>6</sup>*The word.*—The sentence or the utterance.

<sup>7</sup>*I have not lost any.*—Those who speak so much about *exact quoting*, had better compare this verse with verse 12, chap. xvii. in the original Greek. One seems to quote the other and both to quote Our Lord.

Whom seek ye ?

1st. Some seek Jesus to injure His work.

2nd. Some seek Him for hire or private ends.

3rd. Some seek Him for love.

Let these go their way :

1st. Let them to their hiding places.

2nd. Let them desert Me.

3rd. Let them save themselves.

4th. Let them spare Me a little anguish.

10. Simon ergo Petrus, habens gladium, eduxit eum et percussit pontificis servum, et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus.

11. Dixit ergo Jesus Petro: "Mitte gladium tuum in vaginam. Calicem quem dedit mihi Pater non bibam illum?"

12. Cohors ergo, et tribunus et ministri Judæorum, comprehendenterunt JESUM et ligaverunt eum.

10. Then 'Simon Peter,<sup>2</sup> having a sword, drew it, and struck the servant of the high priest, and cut off his <sup>3</sup>right ear. And the name of the servant was 'Malchus.

11. Then Jesus said to Peter: "Put up thy sword into the scabbard. The <sup>4</sup>chalice which my Father hath given me, shall I not drink it?

12. Then the band, and the tribune, and the servants of the Jews, took Jesus, and <sup>5</sup>bound him:

The four Evangelists record this weak attempt at a rescue, which indeed seems to be permitted, as a sort of protest against the injustice of the thing.

The three synoptics omit the names of the parties. It might have been dangerous to give Peter's name at the time they wrote, and perhaps John alone (who was known to the high priest) knew the name of the servant.

Our Lord, according to S. Matthew, xxvi. 53, tells his disciples about the rescue He could have from heaven if He chose. He then shows that what He had already spoken of in the *cenaculum* is coming true, and that He goes cheerfully in to taste the bitterness of His Passion.

There was a weakness in their faith distinctly perceptible here; even if we attribute Peter's action to over-zeal for his Master's welfare and protection.

<sup>1</sup>Simon Peter.—He should lead the way for the others on account of his privileged position.

<sup>2</sup>Having a sword.—The rest were without swords, and they must have left one "of the two in the *cenaculum*" behind them.

<sup>3</sup>Right ear.—SS. Luke and John only, mention which ear it was.

<sup>4</sup>Malchus.—Melek or King was a very common name at the time. Malachy is from the same root.

<sup>5</sup>Put up thy sword into the scabbard.—Much use hath been made of this sentence. Writers for and against the temporal power have used it

freely. Arguments founded upon figurative meanings, where we are not sure of one being intended, may be specious, but are seldom conclusive. Peter was ordered to put up his sword for this time, but he certainly was not ordered to throw it away or not to use it again—if some robber attacked him, for instance.

*“Chalice . . . hath given.”—Chalice is very frequently used in Scripture for suffering. The allusion to the manner in which the cup of wine was sent round at table, and thence to the command.*

*“Bound Him.”—Many think He was bound tightly, and many think only loosely.*

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Use of the sword :

- 1st. For self-defence.
- 2nd. To defend one's country.
- 3rd. To punish evil doers.

Sword to be used :

- 1st. Under proper authority.
  - 2nd. Skilfully and carefully.
  - 3rd. Not further than is necessary.
- 

13. Et adduxerunt eum ad Annam primūm : erat enim sacer Caiphæ, qui erat Pontifex anni illius.

14. Erat autem Caiphas qui consilium dederat Judæis quia expedit unum hominem mori pro populo.

15. Sequebatur autem JESUM Simon Petrus, et alias discipulus. Discipulus autem ille erat notus pontifici, et introivit cum JESU in atrium pontificis.

16. Petrus autem stabat ad ostium foris. Exivit ergo discipulus alias qui erat notus

13. And they led him away to <sup>1</sup>Annas first ; for he was father-in-law to <sup>2</sup>Caiphas, who was the high priest of that year.

14. Now Caiphas was he who had given the <sup>3</sup>counsel to the Jews, that it was <sup>4</sup>expedient that one man should die for the people.

15. And <sup>5</sup>Simon Peter followed Jesus, and so did <sup>6</sup>another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest.

16. But Peter stood <sup>7</sup>at the door without. Then the other disciple, who was known to the

pontifici, et dixit ostiariæ, et introduxit Petrum.

17. Dicit ergo Petro ancilla ostiaria: “Numquid et tu ex discipulis es hominis istius?” Dicit ille: “Non sum.”

18. Stabant autem servi et ministri ad prunas, quia frigus erat, et calefaciebant se; erat autem cum eis et Petrus stans et calefaciens se.

high priest, went out, and spoke to the porteress, and <sup>6</sup>brought in Peter.

17. And the maid that was porteress said to Peter: Art not thou also one of this man's disciples? He saith: <sup>9</sup>I am not.

18. Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves: and with them was Peter also standing, and <sup>10</sup>warming himself.

S. John alone makes mention of Our Lord's being brought “to Annas first.”

There are three opinions as to whether Peter made one denial in the house of Annas, and two more in the house of Caiphas.

One opinion is, that these two, ex-high priest and actual high priest, lived in the same house and had the same court, but different apartments.

The second opinion is, that the interrogatories all took place before Caiphas, and that verse 24, and “Annas sent him bound to Caiphas, the high priest,” should follow verse 14. The Greek bears this construction.

The third opinion is, that Peter was introduced after the interrogatories, but his introduction is mentioned parenthetically before they took place. We rather incline to the second opinion. There is a fourth given by F. Corluy and others, to the effect that the first denial happened on the way from Annas to Caiphas.

<sup>1</sup>Annas.—This was a celebrated high priest, who, even when out of office, had much authority attached to his opinion by the Sanhedrim.

<sup>2</sup>Caiphas.—This was the official high priest. Five of Annas's sons became high priests afterwards.

<sup>3</sup>Counsel.—He evidently was acting a leading part in the apprehension and crucifixion of Our Lord.

<sup>4</sup>Expedient.—We have already adverted to the manner of this prophecy. (Chapter xi. verse 50).

<sup>5</sup>Simon Peter.—He returned from his flight at Gethsemani and kept at a safe distance in the rear.

<sup>8</sup>*Another disciple*.—All are agreed that this was John himself. He suppresses his name but lets us know who is meant.

<sup>9</sup>*At the door without*.—The porteress had instructions to be particular as to whom she admitted on such an important occasion.

<sup>8</sup>*Brought in Peter*.—John obtained his admission as a favour.

<sup>9</sup>*I am not*.—This is Peter's first denial, and according to some it occurred in the house of Annas.

<sup>10</sup>*Warming himself*.—All these *minutiae* are given by an eyewitness.

Dilatory following :

1st. Not worthy of Our Lord.

2nd. Leads to tepidity.

3rd. Into serious faults.

Favours from friends :

1st. Friendship makes mistakes.

2nd. A favour may become a misfortune.

3rd. If Peter had not got admission !

19. Pontifex ergò interro-  
gavit JESUM de discipulis suis  
et de doctrinā ejus.

20. Respondit ei JESUS: "Ego  
palām locutus sum mundo ; ego  
semper docui in synagogā et in  
templo, quò omnes Judæi con-  
veniunt, et in occulto locutus  
sum nihil ;

21. "Quid me interrogas ?  
Interroga eos qui audierunt  
quid locutus sim ipsis : ecce hi  
sciunt quæ dixerim ego."

22. Hæc autem cùm dixisset,  
unus assistens ministrorum dedit  
alapam JESU, dicens : "Sic res-  
pondes pontifici ? "

19. 'The high priest then  
asked Jesus of his <sup>2</sup>disciples, and  
of his doctrine.

20. Jesus answered him : I  
have spoken <sup>3</sup>openly to the  
world ; I have always taught  
in the synagogue, and in the  
temple, whither <sup>4</sup>all the Jews  
resort ; and <sup>5</sup>in private I have  
spoken nothing.

21. Why askest thou <sup>6</sup>me ? ask  
them who have heard what I  
have spoken to them ; behold,  
<sup>7</sup>they know what things I have  
said,

22. And when he had said  
these things, one of the officers  
standing by gave Jesus <sup>8</sup>a blow,  
saying : <sup>9</sup>Answerest thou the  
high priest so ?

**23.** Respondit ei JESUS: “Si malè locutus sum, testimonium perhibe de malo; si autem bene, quid me cædis?”

**24.** Et misit eum Annas ligatum ad Caipham pontificem.

**23.** Jesus answered him: <sup>10</sup>If I have spoken ill, give testimony of the evil; but if well, why strikest thou me?

**24.** And <sup>11</sup>Annas sent him bound to Caiphas the high priest.

Calmet says nearly all the interpreters agree in thinking that this verse 24 should be placed after verse 13 or 14. How it became misplaced here is a mystery.

The opinion that Annas put no questions, but sent Our Lord bound to Caiphas, is the best supported. It suits even S. John's account, if we consider verse 24 displaced. There are some who think Our Lord was interrogated in the house of Annas, and received the slap there. Several of these conclude naturally, from such a hypothesis that Peter was then guilty of his first denial.

This opinion—unless we consider Annas and Caiphas as living in the same house—cannot possibly agree with the account of the three synoptists. It will agree with John and one, two or three hypotheses which we have mentioned.

<sup>1</sup>*The high priest.*—This is Caiphas and not Annas.

<sup>2</sup>*Disciples and doctrine.*—The former were aggregated in unseemly bodies throughout the country and the latter differed considerably from some received opinions.

<sup>3</sup>*Openly.*—He describes the places in which he delivered His doctrines but abstains from saying anything about His disciples.

<sup>4</sup>*All the Jews resort.*—He spoke in those places where every member of the Hebrew people, who was not formally excommunicated, had permission to resort.

<sup>5</sup>*In private I have spoken nothing.*—He often spoke thus to His disciples, but what He said was meant for publication.

<sup>6</sup>*Me?*—No man giveth testimony of himself. Call witnesses.

<sup>7</sup>*They know.*—Some say the *they* here, is emphatic and refers to some of the Sanhedrim then present as assessors.

<sup>8</sup>*A blow.*—It is not certain whether the hand which gave it was glaived or not.

<sup>9</sup>Answerest thou the high priest so?—Our Lord did not turn the other cheek because He was giving His whole body to tortures.

<sup>10</sup>If ill . . . if well.—The dilemma was unanswerable.

<sup>11</sup>Annas sent Him.—This occurred before the interrogations, according to the best received opinions.

High priests:

- 1st. Sit in judgment with evil minds.
- 2nd. Allow their servants to strike Our Lord.
- 3rd. And then to mock Him.
- 4th. He is marched like a malefactor.
- 5th. The wretched despise Him.
- 6th. The good desert Him.

Sanhedrim:

- 1st. Those in Our Lord's favour would not speak out.
- 2nd. They prepare witnesses all night and pay Judas.
- 3rd. They do several illegal things.

25. Erat autem Simon Petrus stans et calefaciens se. Dixerunt ergo ei: "Numquid et tu ex discipulis ejus es?" Negavit ille et dixit: "Non sum."

25. And 'Simon Peter was standing and warming himself. 'They said therefore, to him: Art not thou also one of his disciples? He denied it, and said: 'I am not.'

26. Dicit ei unus ex servis pontificis, cognatus ejus cuius abscondit Petrus auriculam: "Nonne ego te vidi in horto cum illo?"

26. 'One of the servants of the high priest, a kinsman to him whose ear Peter cut off, saith to him: 'Did not I see thee in the garden with him?

27. Iterum ergo negavit Petrus. Et statim gallus cantavit.

27. Then Peter again denied; and immediately 'the cock crew.'

In our remarks upon S. Mark, xiv. 60, *et seq.*, we considered that Evangelist the best authority on the matter, inasmuch as he must have heard the whole affair from S. Peter's own lips. We

subjoin here a table of the four accounts from Dr. Walsh's Harmony:—

	S. MATTHEW.	S. MARK.	S. LUKE.	S. JOHN.
1st Denial.	There came to him a maid servant: "Thou also wast with Jesus the Galilean." "I know not what thou sayest."	There cometh to him one of the maid servants: "Thou also wast with Jesus of Nazareth." "I neither know nor understand what thou sayest."	There came a certain maid servant: "This man was also with Him." "Woman, I know Him not."	And the maid that was portress said to Peter: "Art not thou also one of this man's disciples?" "I am not."
2nd Denial.	As he went out to the vestibule, another maid saw him, and she saith to them that were there: "This man also was with Jesus of Nazareth." He denied with an oath: "I do not know the Man."	And the maid servant seeing him, began to say to the standers by: "This is one of them." He denied again.	And another says: "Thou also art one of them." "O man, I am not."	Peter was standing and warming himself; and they said to him: "Art not thou also one of His disciples?" "I am not."
3rd Denial.	They that stood by said: "Surely thou also art one of them; for even thy speech doth discover thee." He began to curse and swear, that he knew not the Man.	They that stood by said: "Surely thou art one of them; for thou also art a Galilean." He began to curse and swear, saying: "I know not this Man of whom you speak."	Another man said: "Surely this man was with Him; for he is a Galilean." "Man, I know not what thou sayest."	One of the servants of the High Priest saith: "Did I not see thee in the Garden with Him?" Peter then denied again.

The only difficulty is about the *second* denial. The maid told the crowd, and a whole lot accused Peter. One of them went to catch him and have him arraigned, and to this forward man he gave the answer recorded by S. Luke. This clears up the whole difficulty, which is a concocted one.

<sup>1</sup>*Simon Peter.*—Mixing with the crowd, and hearing adverse comments on Our Lord and His work, Peter became afraid. Gossipers generally exaggerate, and a worse fate than imprisonment loomed in the distance.

<sup>2</sup>*They said.*—This is the second denial, and seems to have been forced from him by a crowd of vociferators who were instigated thereto by the second *ostiaria*.

<sup>3</sup>*I am not.*—SS. Luke and John give the exact words. S. Luke puts *O man* before them.

<sup>4</sup>*One of the servants.*—The two first Evangelists put this denial in the plural. The second two in the singular. Three of them allude to his accent as a mark of betrayal, and S. John gives a new note that his connexion with Our Lord was discovered by a relation of Malchus. Now, all these varying opinions can easily be the product of a crowd talking

altogether—one writer picking up what was said by one, and another what was said by someone else.

*Did not I see thee?*—This was a home-thrust. Peter remembered well the damage he had done with his sheath-knife, and feared more punishment from that than the bare denial of Jesus.

*The cock crew.*—This was near the dawn, or what is called the *Aurora*.

Deny your God :

- 1st. For place or position.
- 2nd. For fear of trouble.
- 3rd. For sinful purposes.

Virtual denial :

- 1st. Hiding faith for interest.
- 2nd. Holding back when God's honour is concerned.
- 3rd. Rejoicing over ecclesiastical or clerical misfortunes.

28. Adducunt ergo JESUM à Caipha in prætorium. Erat autem mane: et ipsi non introierunt in prætorium, ut non contaminarentur, sed ut manducarent pascha."

29. Exivit ergo Pilatus ad eos foras, et dixit: "Quam accusationem assertis adversus hominem hunc?"

30. Responderunt et dixerunt ei: "Si non esset hic malefactor, non tibi tradidissemus eum."

31. Dixit ergo eis Pilatus: "Accipite eum vos, et secundum legem vestram judicate eum." Dixerunt ergo ei Judæi: "Nobis non licet interficere quemquam."

32. Ut sermo JESU impleretur quem dixit, significans quā morte esset moriturus.

28. Then they led Jesus from Caiphas to the 'governor's hall. And it was morning : and they went not into the hall, that they 'might not be defiled; but that they might 'eat the pasch.

29. Pilate, therefore, 'went out to them, and said : What accusation bring you against this man ?

30. They answered and said to him : If he were not a malefactor, we would not have delivered him up to thee.

31. Pilate then said to them : "Take him you, and judge him according to your law. The Jews therefore said to him : It is not lawful for us to put any one to death :

32. That the word of Jesus might be fulfilled, which he said, signifying 'what death he should die.

S. John is not so communicative as his fellow-Evangelists regarding the conveyance of Our Lord from Caiphas to Pilate. He does not yet mention Pilate's name. He merely calls him the governor.

The governor's hall was a large *ambulacrum*, in which was room for an immense crowd. Over this there was his seat of judgment in a pretty open court, where, as a Roman governor, he was attended by the lictors, with their *fasces* properly arranged. The governor's judgment hall was ascended by twenty-eight steps (these steps are now in the Scala Santa in Rome, and taken care of by the Passionist Fathers). Up these steps Our Lord was dragged—weak and weary after the night's insults—and placed in the presence of Pontius Pilate. The priests could not ascend with Him for fear of being defiled.

This is a grand combination. Justice and injustice, Pharisaism and honesty are most beautifully contrasted.

The Romans had orders from their Emperors and the Senate (as perfect eclectics) to respect the scruples and religious rites of conquered nations. For this cause, Pilate condescended a good deal to the superstitions, as he considered them, of the Jews, and therefore took this criminal up to the Gentile court which he had prepared for giving his judgments.

Now, if the Jews touched a dead body, went into a Gentile house, ate a certain meat, or did any of the things forbidden in Leviticus, they must wash themselves, and avoid meeting their companions until evening.

The Paschal Lamb was eaten the day before; but it could be eaten at any time from sunset on the Thursday of that year to sunset on Friday. Those who had not eaten it the night before—and probably many missed it in plotting Our Lord's death, paying Judas, and securing Him—could not eat it on this Friday if they went into Pilate's court up stairs, touched a dead body, etc., see Leviticus xiv. and xv. Therefore they stayed below in the large court, and the soldiers (who were pagans of course) took Our Lord up to Pilate.

Others talk about Paschal dishes which were not to be eaten during the eight days of the Azymes or unleavened bread. Whatsoever way the thing may be put we see those priests legally pure and morally criminal. Murder is nothing, but ceremonial law is

everything. A more flagrant incident of this strange fascination for mere formalities can rarely be seen in history.

The taking away of the *jus necis* from the Jews is involved in obscurity. Some say it took place at Our Lord's coming, and some say thirty years afterwards. It was gone now by their own confession : "It is not lawful for us to put anyone to death."

How then did they stone Stephen and martyr S. James ? *cum fusto fullonis*. We must consider these as cases of lynch-law which the authorities winked at. Pilate gives them permission to slay Our Lord if they will. He wants to go to his breakfast, and does not care to be bothered with their religious conundrums. They must have it all done orthodoxy. The Scriptures were to be fulfilled, and were, as the Evangelist very carefully observes.

Oh, what a hideous sight are those priests ! Legal sanctimoniousness, and immoral and deeply sinful depravity.

<sup>1</sup>*Governor's hall*.—This was not very far away, and was near the Temple.

<sup>2</sup>*Might not be defiled*.—They were very careful to avoid legal and outward defilements, because of their respectability. Justice, charity, and mercy had to give way to formalities.

<sup>3</sup>*Eat the Pasch*.—This may be the Paschal Lamb or some other of the Paschal comestibles.

<sup>4</sup>*Went out to them*.—Jesus came before him ; and instead of protesting His innocence and accusing His accusers, according to the usual custom —He was solemnly and grandly silent.

<sup>5</sup>*If He were not a malefactor*.—We are respectable men. Can you imagine we could do wrong ? We have power to condemn a man to death, but no power (thanks to your government) to carry that sentence out. Carry it out if you please, and leave the rest to us.

<sup>6</sup>*Take Him you*.—Pilate gave them leave.

<sup>7</sup>*It is not lawful*.—They wanted to show Pilate how very holy and conscientious they were, in order that he might accede to their request without more trouble.

<sup>8</sup>*What death*.—This was often expressed. See Matt. xx. 19 ; John iii. 14 ; viii. 28, *et alibi*.

## Ceremonial :

- 1st. Very good when moral.
- 2nd. Good in the Church.
- 3rd. Good in society.
- 4th. Bad, when interfering with the laws of God.

## Self-sufficient Saints :

- 1st. Those who observe exteriors.
- 2nd. Those who despise poor sinners.
- 3rd. Those who groan at the faults of others.
- 4th. Those who plaster over their own shortcomings with excuses.

33. Introivit ergo iterum in prætorium Pilatus, et vocavit JESUM et dixit ei: "Tu es rex Judæorum?"

34. Respondit JESUS: "A temetipso hoc dicis, an alii dixerunt tibi de me?"

35. Respondit Pilatus: "Numquid ego Judæus sum? Gens tua et pontifices tradiderunt te mihi: quid fecisti?"

36. Respondit JESUS: "Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non traderer Judæis: nunc autem regnum meum non est hinc."

37. Dixit itaque ei Pilatus: "Ergo rex es tu?" Respondit JESUS: "Tu dicis, quia rex sum ego. Ego in hoc natus sum et ad hoc veni in mundum, ut testimonium perhibeam veritati: omnis qui est ex veritate audit vocem meam."

33. Pilate, therefore, went into the hall again, and called Jesus, and said to him: Art thou the King of the Jews?

34. Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me?

35. Pilate answered: Am I a Jew? Thy nation and the chief priests have delivered thee up to me: what hast thou done?

36. Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence.

37. Pilate therefore said to him: Art thou a king, then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth: every one that is of the truth heareth my voice.

Pilate finds himself in a great difficulty. He does not want to displease the Jews and he does not like to do an injustice. He went into his hall of justice and called Our Lord before him. All the Evangelists tell us that the question he put first was. "Art thou the King of the Jews?"

The answer given by the four also is : "*Thou hast said it,*" or *yes, certainly I am.*

S. John adds an interlocution which is rather interesting, and accounts in a measure for Pilate's anxiety to release Him. S. Luke gives three accusations advanced by the accusers ; and Pilate, according to S. John, minds only one.

Pilate seemed to be rather impatient. He did not want to bother himself with these Jewish ceremonies which he had orders from Rome to respect, although he did not understand them.

*Quid fecisti!* What hast thou done? is all he cares about. Our Lord's majestic answer simply confounds him.

He admits that He is guilty of being a King and that He is also the King of Truth. That the Kingdom of Truth is now to be established in the world. Pilate fears, but does not understand.

<sup>1</sup>*Called Jesus.*—He called Him up before him to answer the charges brought against Him by His countrymen.

<sup>2</sup>*Have others told it thee?*—Our Lord put Pilate into a difficulty. He must acknowledge his ignorance or that he is proceeding on hearsay evidence of a groundless kind.

<sup>3</sup>*Am I a Jew?*—Pilate sees the trap and loses his temper more or less. He scorns the Jews, but says nothing.

<sup>4</sup>*What hast thou done?*—This is all I want to know.

<sup>5</sup>*My Kingdom is not of this world.*—This was new to Pilate. He never heard of any Kingdom but those which the Romans led into captivity. A Kingdom of Heaven was a mystery to him, yet the new idea fascinated him.

<sup>6</sup>*My servants.*—Pilate must know that Our Lord had many followers, and see from His answer, that He made no opposition to being brought before that tribunal.

<sup>7</sup>*Art thou a King, then?*—Here was the only strange thing Pilate had to contend with. Their temples and tributes were nothing to this.

<sup>8</sup>*Thou sayest.*—He confesses the chief item of the accusation against Him to be perfectly true and gives His reasons.

<sup>9</sup>I came into the world.—Here is the Incarnation.

<sup>10</sup>Testimony . . . heareth.—The two duties He had to perform ; to tell the truth, and see that those who heard Him should believe.

A pagan Judge :

- 1st. Shows a desire to do justice.
- 2nd. Has his curiosity raised and gratified.
- 3rd. Runs off to his paganism again. *Frustra of non converts.*

Our Lord's explanation :

- 1st. His Incarnation.
- 2nd. The work it entailed.
- 3rd. The fruit expected and which was sought. TRUTH.

38. Dicit ei Pilatus : "Quid est veritas ?" Et cùm hoc dixisset, iterùm exivit ad Judæos et dicit eis : "Ego nullam invenio in eo causam.

39. "Est autem consuetudo vobis ut unum dimittam vobis in Pascha: vultis ergò dimittam vobis regem Judæorum ?"

40. Clamaverunt ergò rursùm omnes, dicentes : "Non hunc, sed Barabbam !" Erat autem Barabbas latro.

38. Pilatesaith tohim: 'What is truth ? And when he had said this, 'he went forth again to the Jews, and saith to them : 'I find no cause in him.

39. But you have a custom that I should release one unto you at the pasch: "will you, therefore, that I release unto you the King of the Jews ?

40. Then they all cried again, saying : "Not this man, but Barabbas. And Barabbas was a robber.

Pilate was impatient. He asked for a definition of truth, and (to the great chagrin of philosophers), did not wait for the answer. He goes out again and tells them that he finds no cause in Him.

The episode of his sending Him to Herod comes in here most appropriately.

When Our Lord comes back Pilate perceives that the whole thing was a plot contrived by the priests. He then addresses himself to the populace and no longer to their legal leaders.

He has a notorious criminal in jail, just ready to be hanged, and

he knows the people dread and hate him. He knows also that they tried several times to make Our Lord king. He does not care about chimerical and religious kings, who do not muster armies against Roman legions, but only sing extra psalms. He has found out a secret. He will propose the choice of a liberation, and then his second effort at getting rid of an awkward predicament is sure to succeed.

The attempt failed because the priests persuaded the people to call for Barabbas. The people here was a hired mob.

*<sup>1</sup>What is truth?*—This is a question which many besides Pilate have asked, and, although waiting for an answer, have not found it. The three properties of Being—One, True, Good—have divided the schools of philosophy into many sections. The eternal truths have remained, but are assailed by heresies.

*<sup>2</sup>He went forth.*—Some imagine that Pilate asked the question in a sneering manner, as much as to say: Who ever heard of such a thing as truth being found in the world?

*<sup>3</sup>I find no cause in him.*—Pilate did not see anything deserving of death in Our Lord, and said so.

*<sup>4</sup>You have a custom.*—Writers are divided in their opinions as to whether this custom was of pagan or of Jewish origin. *Parum refert hac discussio.*

*<sup>5</sup>Will you therefore that I release to you the King of the Jews?*—This was bidding for the popular vote, and showed which was the criminal the governor wished them to call for. There is a small particle of derision in this title. Pilate was like Caiphas, and spoke what he did not intend. He put his idea into shape at the *Ecce Homo*, and into an inscription when Our Lord was crucified.

*<sup>6</sup>Not this man but Barabbas.*—Some are of opinion that there were two periods of the Passion in which Barabbas was called for. We do not see our way to their conclusion.

#### Seeking Truth :

- 1st. Always asking questions.
  - 2nd. Seldom waiting for answers.
  - 3rd. Cavilling with the answers when they are given.
- That is not the way.

#### Finding Truth :

- 1st. Be prepared to accept what approves itself.
- 2nd. Be humble and candid in admitting what is meant for conviction.
- 3rd. Embrace it at the cost of your life when found.

## CHAPTER XIX.

*The continuation of the history of the passion of Christ.*

1. Tunc ergò apprehendit Pilatus JESUM et flagellavit.

2. Et milites, plectentes coronam de spinis, impossuerunt capiti ejus, et veste purpureâ circumdederunt eum.

3. Et veniebant ad eum et dicebant : “Ave, Rex Judæorum !” et dabant ei alapas.

4. Exivit ergò iterùm Pilatus foràs, et dicit eis : “Ecce adduco vobis eum foràs, ut cognoscatis quia nullam invenio in eo causam.”

5. Exivit ergò JESUS portans coronam spineam et purpureum vestimentum. Et dicit eis : “Ecce Homo.”

1. Then, therefore, <sup>1</sup>Pilate took Jesus, and scourged him.

2. And the soldiers, plattng a <sup>a</sup>crown of thorns, put it upon his head ; and about him they put a <sup>a</sup>purple garment.

3. And they came to him, and said : ‘Hail, King of the Jews ! and they gave him blows.

4. Pilate, therefore, went forth again, and saith to them : Behold, ‘I bring him forth to you, that you may know that I find no cause in him.

5. (So Jesus came forth, “bearing the crown of thorns, and the purple garment.) And he saith to them : ‘Behold the man.

Pilate's intention in scourging Our Lord was to appeal to the pity of the Jews. We shall see further on that he tried—after another interview—more earnestly to save Him from their fury.

There were two species of scourging. The Jewish which was thirty nine stripes, and the Roman which was not limited. Our Lord is generally supposed to have been ordered the Roman.

The crowning with thorns was the doing of the soldiers, who were prompted or bribed to do so by the envious Jews. There is a difference of opinion about the place in which these outrageous proceedings took place ; but it is traditionally believed, and S. Mark supports the belief, that the scourging took place in public,

and that the crowning was in the *atrium* in presence of the soldiers and attendants. They amused themselves with this barbarity whilst waiting for the governor.

<sup>1</sup>*Pilate took Jesus.*—Venerable Bede and a few others think that Pilate performed the scourging with his own hand ; but such a thing was always done by the soldiers.

<sup>2</sup>*Crown of thorns.*—This was a very cruel torture, and no pity was shown to Our Redeemer.

<sup>3</sup>*Purple garment.*—This being one of the *insignia* of a king they were resolved that their mockery should be perfect.

<sup>4</sup>*Hail King of the Jews !*—There was something providential in the fierce mocking and scornful shriek of these Roman soldiers. Our Lord was the King and recognised as such even in derision.

<sup>5</sup>*I bring him forth to you.*—The crowning with thorns must have been in the soldiers' quarters. They took him into another *atrium* different from that in which the Jews were assembled. Pilate then brought Him forward in the sad plight to which the scourging and crowning had brought Him in order to make a more powerful appeal to their mercy.

<sup>6</sup>*Bearing the crown of thorns.*—The true King was presented to them, and He was received with *Crucifige !*

<sup>7</sup>*Ecce Homo. Behold the man.*—Pilate thought that the sight of Jesus would touch their hearts and that they would clamour for His release.

#### Mockeries of Jesus :

1st. Bad in Jews.

2nd. Bad in pagans.

3rd. What must such things  
appear in Christians !

#### Ecce Homo :

1st. Behold the man of sorrow.

2nd. Behold the man of suffering.

3rd. Behold the man of meekness.

4th. Behold the Son of God.

6. Cùm ergò vidissent eum pontifices et ministri, clamabant dicentes : “Crucifige, crucifige eum !” Dicit eis Pilatus : “Accipite eum vos et crucifigate : ego enim non invenio in eo causam.”

7. Responderunt ei Judæi : “Nos legem habemus, et secundùm legem debet mori, quia Filiū Dei se fecit.”

8. Cùm ergò audisset Pilatus hunc sermonem, magis timuit.

6. When 'the chief priests, therefore, and the officers had seen him, they cried out, saying : 'Crucify him, crucify him. Pilate saith to them : Take him you, and crucify him : for 'I find no cause in him.

7. The Jews answered him : 'We have a law ; and according to the law he ought to die, because 'he made himself the Son of God.

8. When Pilate, therefore, had heard this saying, 'he feared the more.

The pitiable spectacle might have moved some people in the crowd to ask for the release of Our Lord ; but time was not given for any such effect. The chief priests and the officers shout out at once for His crucifixion and they are soon followed by the multitude.

The multitude which assembled to witness the trial were neither friends nor followers of Our Lord. The news of His capture could not be spread very far so early in the morning. His friends were also afraid to come. The crowd then, must have been composed of the friends and dependents of the Scribes and Pharisees, who waited only for a signal from their leaders in order to follow. This explains the unanimity with which the shout of *Crucify Him* was taken up and vociferated so persistently.

Pilate now is quite disappointed and says tauntingly ; take him yourselves — if you dare — but when he hears that He called Himself the Son of God, he becomes quite alarmed.

<sup>1</sup>*The chief priests.*—The sight of Our Lord rendered them worse. What obduracy of heart was theirs !

<sup>2</sup>*Crucify Him.*—They wished to have the most shameful kind of death to be found for Him whom they hated so deeply.

<sup>3</sup>*I find no cause in Him.*—There is a double force in this taunt. You may be evil enough to crucify a man without any cause, but I am not. Take him, if you will, but I shall not be privy to your doings.

*"We have a law.—In Leviticus xxiv. 16, it is written: "He that blasphemeth the name of the Lord, dying let him die."*

*"He made Himself the Son of God.—They abandon their first pleas seeing they had no weight with Pilate, and now have recourse to a new one. They mean the real son of God, for they considered themselves as adopted sons.—They understood perfectly the claim which Our Lord made and established by so many deeds of wonder and arguments.*

*"He feared the more.—He was already afraid of Our Lord. His mien, His calm grandeur and patience struck Pilate. Now he hears this, and imagines Him to be the son of some pagan god or other. He does not like to incur the anger of such.*

Jews :

- 1st. Incapable of pity.
- 2nd. Incapable of justice.
- 3rd. Incapable of reasoning.

Pilate :

- 1st. Catering for the good-will of the rabble.
- 2nd. Not disposed to do wrong.
- 3rd. Had not courage enough to do right.

9. Et ingressus est prætorium iterūm, et dixit ad JESUM: "Undè es tu?" JESUS autem responsum non dedit ei.

10. Dicit ergò ei Pilatus: "Mihi non loqueris? Nescis quia potestatem habeo crucifigere te, et potestatem habeo dimittere te?"

11. Respondit JESUS: "Non haberes potestatem adversùm me ullam, nisi tibi datum esset desuper. Propterea, qui me tradidit tibi majus peccatum habet."

12. Et exindè quærebatur Pilatus dimittere eum.

9. And he entered 'into the hall again, and he said to Jesus: "Whence art thou? But Jesus 'gave him no answer.

10. Pilate, therefore, saith to him: "Speakest thou not to me? knowest thou not 'that I have power to crucify thee, and I have power to release thee.

11. Jesus answered: Thou shouldst not have any power against me, unless it were 'given thee from above. 'Therefore, he that hath delivered me to thee hath the greater sin.

12. And from 'thenceforth Pilate sought to release him.

S. Luke records three (xxiii. 4, 15, and 22) and S. John two attempts on the part of Pilate to release Our Lord. It would seem from the twelfth verse here that he tried other means which have not been recorded. He may have offered terms to the priests and suggested other compromises.

This last attempt was brought about in a remarkable manner. He leaves Jesus in the inner peristyle or court, and comes out to the Jews, who would not enter for fear of becoming unclean.

He wants to know from Our Lord's own lips what His origin is, and Our Lord refuses to tell him. Then Pilate begins to bully Him, and Our Lord calmly shows the judge who is the better informed. He (Jesus) is a judge of sins and consciences, whereas others are but judges of external things.

Touching upon the supernatural, touches Pilate with fear, and he dreads more than ever the wrath of some Jove or Hercules. One thing is clear, that Pilate acts more through fear than any other impulse.

<sup>1</sup>*Into the hall again.*—He goes to have another examination of his prisoner, whom he is more inclined to believe.

<sup>2</sup>*Whence art Thou?*—Art Thou from heaven or from earth? He knew well enough what part of the country He came from.

<sup>3</sup>*Gave him no answer.*—Pilate could not understand anything of the Incarnation, and would likely ridicule the whole thing.

<sup>4</sup>*Speakest Thou not to me?*—There is a slight touch of oppression in these words. Pilate is not accustomed to what he considers contempt of court.

<sup>5</sup>*That I have power.*—He wants Our Lord to be instructed in the importance of a governor's office, and to understand that His life is in his hands.

<sup>6</sup>*Given thee from above.*—This is a new doctrine to Pilate, who thought his power came from Rome.

<sup>7</sup>*Therefore.*—The influence is explained thus:—Although you have received this power, you used it against Me only in an official way, and against your best feelings. Those who delivered Me up are much more guilty.

<sup>8</sup>*Thenceforth.*—Pilate had but to say one word. That word was not to be said. Our Lord was not to be released. His hour was come, but the men who carried out the designs of heaven were not the less guilty.

Pearls before swine :	Pilate's fears :
1st. Telling mysteries to scoffers.	1st. A guilty man fears.
2nd. Ascetic theology to Protestants.	2nd. An ambitious man fears.
3rd. Articles of faith to unbelievers.	3rd. A popular man fears. 4th. A coward fears.

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Judæi autem clamabant dicentes: "Si hunc dimittis, non es amicus Cæsaris: omnis enim qui se regem facit contradicit Cæsari."

13. Pilatus autem, cùm audisset hos sermones, adduxit foras JESUM, et sedit pro tribunali, in loco qui dicitur *Lithostrotos*, hebraicè autem *Gabbatha*.

14. Erat autem parasceve Paschæ, horæ quasi sextâ. Et dicit Judæis: "Ecce Rex vester."

15. Illi autem clamabant: "Tolle, tolle! crucifige eum!" Dicit eis Pilatus: "Regem vestrum crucifigam?" Responderunt pontifices: "Non habemus regem nisi Cæsarem."

16. Tunc ergò tradidit eis illum ut crucifigeretur. Suscepserunt autem JESUM et eduxerunt.

The hour of the Crucifixion is supposed to have been a little before noon. S. Mark says (xv. 25): "It was the third hour." S. John says here sentence was given "about the sixth hour."

Various modes of reconciliation have been invented which it

But the Jews cried out, saying: If thou release this man <sup>1</sup>thou art not Cæsar's friend: for who-soever <sup>2</sup>maketh himself a king speaketh against Cæsar.

13. Now when Pilate had heard these words, he <sup>3</sup>brought Jesus forth; and sat down in the judgment-seat, in the place that is called <sup>4</sup>Lithostrotos, and in Hebrew, Gabbatha.

14. And it was the <sup>5</sup>parasceve of the pasch, about <sup>6</sup>the sixth hour: and he saith to the Jews: "Behold your King."

15. But they cried out: Away with him, away with him; crucify him. Pilate saith to them: "Shall I crucify your King? The chief priests answered: "We have no king but Cæsar."

16. Then, therefore, he <sup>10</sup>delivered him to them to be crucified. And they took Jesus, and led him forth.

would be prolix to describe. The *third hour* was running into the sixth and S. John says *about* the sixth. This *about* gave latitude; but then, S. John speaks of the sentence and not of the Crucifixion.

Cardinal Mai, so thoroughly acquainted with the uncial MSS., found a solution, which has recommended itself to nearly all modern commentators. The letter Γ (*gamma*) represented 3, and the letter F (*digamma*) represented 6. As the digamma dropped out of the Greek alphabet a Σ was introduced to represent 6. A copyist could easily mistake a Γ for a F or a pip of ink would make the difference. There are several MSS. of S. John which have the *third hour*, and none of S. Mark which have the sixth; hence modern writers conclude that an error has crept in here, and that it ought to be read *the third*.

<sup>1</sup>*Thou art not Cæsar's friend.*—This was their last threat. Pilate knew how easily the Emperors received complaints against their officers. Pilate's hands were in nowise clean. That slaughter of the Galileans and some peculations could be alleged against him.

<sup>2</sup>*Maketh himself a King.*—There was truth in this and Pilate had already called Our Lord a King. If he let Him go it would be admitting His title.

<sup>3</sup>*Brought Jesus forth.*—He was decided at once to do evil through fear of losing his place and position.

<sup>4</sup>*Lithostrotos.*—The governors carried the slabs for the erection of these thrones with them through the provinces. It means a *stone throne*.

<sup>5</sup>*Parasceve.*—The preparation or eve of the great Sabbath or *Saturday* within the paschal week.

<sup>6</sup>*The sixth hour.*—This would be near twelve o'clock. The sentence is supposed to have been given at nine of our time.

<sup>7</sup>*Behold your KING.*—This said in contempt and rage.

<sup>8</sup>*Shall I crucify your KING.*—The bitter irony of this! He even put it on the cross and would not change it.

<sup>9</sup>*We have no King but Cæsar.*—They were tired enough of Cæsar's yoke; but they now make a profession of loyalty.

<sup>10</sup>*Delivered Him to them to be crucified.*—Thus ended the resolution of Pilate.

## A bad governor :

- 1st. Is afraid of his misdeeds being made known.  
 2nd. His conscience makes him a coward.  
 3rd. His sins bring great retribution.

## A good governor :

- 1st. Is afraid of no man.  
 2nd. He does justice ; and  
 3rd. Tempers it with mercy to the weak and afflicted.

17. Et, bajulans sibi crucem, exivit in eum qui dicitur Calvariæ locum, hebraicè autem *Golgotha* :

18. Ubi crucifixerunt eum, et cum eo alios duos, hinc et hinc, medium autem JESUM.

19. Scripsit autem et titulum Pilatus, et posuit super crucem. Erat autem scriptum : JESUS *Nazarenus Rex Iudeorum*.

20. Hunc ergo titulum multi Iudeorum legerunt, quia propè civitatem erat locus ubi crucifixus est JESUS. Et erat scriptum hebraicè, græcè et latinè.

21. Dicebant ergo Pilato pontifices Iudeorum : "Noli scribere *Rex Iudeorum*, sed quia ipse dixit : *Rex sum Iudeorum*."

22. Respondit Pilatus : "Quod scripsi scripsi."

17. And, bearing <sup>4</sup>his own cross, he went forth to that place which is called Calvary, but in Hebrew, <sup>3</sup>Golgotha :

18. Where they crucified him, and with him two others, <sup>3</sup>one on each side, and Jesus in the midst.

19. And Pilate wrote <sup>4</sup>a title also, and he put it upon the cross. And the writing was, JESUS OF NAZARETH, THE <sup>5</sup>KING OF THE JEWS.

20. This title, therefore, many of the Jews read : because the place where Jesus was crucified was near to the city : and it was written <sup>6</sup>in Hebrew, in Greek, and in Latin.

21. Then the <sup>7</sup>chief priests of the Jews said to Pilate : Write not, The King of the Jews ; but that <sup>8</sup>he said, I am the King of the Jews.

22. Pilate answered : <sup>9</sup>What I have written I have written.

Our Divine Lord carrying His Cross to the place of His Crucifixion and the accompanying sufferings are as familiar to us as if we had been present at them. The *Via dolorosa* is not long.

Calvary was only a short mile from the place of Our Lord's condemnation.

There are some who think the Cross was strapped on to Him in some transverse fashion; but there is no evidence of importance to do away with the traditional mode in which He is represented as carrying His Cross.

S. John passes over the assistance of Simon, and would leave us under the impression that, when Our Lord had a little rest, He took the Cross again and came to Calvary with it on.

Calvary, which was outside the walls of Jerusalem at the time of Our Lord's Crucifixion, is inside the city now. The town built itself out in that direction in the course of time. The spot, to be sure, is marked by a church.

<sup>1</sup>*His own Cross.*—Culprits generally carried their crosses and the instruments wherewith they were to be executed.

<sup>2</sup>*Golgotha.*—This was a *patois* word, but it signified the place of a skull.

<sup>3</sup>*One on each side, and Jesus in the midst.*—The other Evangelists mention the position of the thieves; and S. John goes to the further trouble of mentioning Our Lord's place.

<sup>4</sup>*A title.*—This was a board with rough letters painted on it telling the passers-by the reason of the execution.

<sup>5</sup>*KING OF THE JEWS.*—Pilate continues his malicious revenge against the Jews in the manufacture or composition of the title.

<sup>6</sup>*In Hebrew, in Greek, and in Latin.*—An old French *savan* thinks that the three languages were written in Roman letters. The specimen half blotted, but left to us, is in Greek letters, written from right to left, ΣΥΟΝΕΠΑΖΑΝ.

<sup>7</sup>*Chief priests.*—They did not perceive the deep sarcasm of Pilate's oft repeated title being now visible to every passing stranger, and wanted it changed.

<sup>8</sup>*He said I am.*—Post Him as a liar, seemed the drift of their last insult to Our Saviour.

<sup>9</sup><sup>10</sup>*O γέγραφα, γέγραφα.*—*Quod scripsi scripsi.* This short and terse answer, cutting both in Greek and Latin, comes out poorly in English. I wrote it, how dare you ask me to change it?

## Crucifixion :

1st. Public shame and disgrace.

2nd. With disgraced people and culprits.

3rd. A line of honour, unintended, over Our Lord's drooping head.

## Scenes :

1st. Jews mocking.

2nd. Priests going to Pilate.

3rd. Pilate sending them off.

**23.** Milites ergò, cùm crucifixissent eum, acceperunt vestimenta ejus, et fecerunt quatuor partes, unicuique militi partem, et tunicam. Erat autem tunica inconsutilis, desuper contexta per totum.

**24.** Dixerunt ergò ad invicem: "Non scindamus eam, sed sortiamur de illâ cujus sit." Ut Scriptura impleretur dicens: *Partiti sunt vestimenta mea sibi, et in vestem meam miserunt sortem.* Et milites quidem hæc fecerunt.

**23.** Then <sup>1</sup>the soldiers, when they had crucified him, took his <sup>2</sup>garments, (and they made four parts, to every soldier a part,) and also his <sup>3</sup>coat. Now the coat was without seam, woven from the <sup>4</sup>top through-out.

**24.** They said then one to another: "Let us not cut it; but let us cast lots for it, <sup>5</sup>whose it shall be; that the scripture might be fulfilled, saying: They have parted my garments among them, and upon my vesture they have <sup>6</sup>cast lots. And the soldiers, indeed, <sup>7</sup>did these things.

There is a realism about these two verses which is rarely found among the sacred writers. The four Evangelists remark the fulfilment of Psalm xxi. 19: "They have parted my garments among them, and upon my vesture they have cast lots," but only S. John seems to have given the sad and picturesque details of the operation.

Our Lord took off His garments before ascending, as some have it, or lying down upon the Cross on which He was Crucified. When the four men (so we infer from the division) who had performed the work, looked for their perquisites in His clothes, they found them difficult to arrange. The cloak (as all the cloaks of Jewish rabbis) was a square piece of cloth of ample size with

a tassel at each of its four corners. This was wrapped round the body in graceful folds and slung upon the shoulder in hot weather. The tunic was like a priest's soutane, or the habit of a Religious, and was of various colours sometimes. These two garments with a belt and sandals formed the whole wardrobe of an ordinary disciple in those days. There is no mention of a shirt. Linen was supposed to be a luxury in those times. It had to be imported from Egypt.

<sup>1</sup>*The soldiers*.—These were charged with the execution, instead of the servants of the high priests. They had not much feeling as the crowning with thorns shows.

<sup>2</sup>*Garments*.—The plural number is given; because the sandals and the belt were divided seemingly, as well as the cloak.

<sup>3</sup>*The coat*.—This was the long tunic which reached to the ankles. Some think that such a tunic cannot be made. Textile work was sometimes more perfect in those days than it can be rendered by all modern improvements. A bold German went to the East, saw those garments, and got one made for himself to stop the howling of rationalists. There is a legend about Our Lady's having made one for Him in His infancy which grew with His growth. That *She* made it for Him is true enough, as it was the glory of the women in the East to have their husbands and children well clad with the work of their own hands.

<sup>4</sup>*Top*.—The garments of this kind are begun at the top and *widened*. Stockings are begun at the top and *narrowed*.

<sup>5</sup>*Let us not cut it*.—It was a nicely woven garment and would do for one. They cast lots for it.

<sup>6</sup>*Whose it shall be*.—Tradition tells us that it was bought from the soldier who won it and kept as a relic ever after.

<sup>7</sup>*Cast lots*.—Some make a sermon against gambling from this. We think the soldiers acted very well. The Apostles cast lots for a successor to Judas.

<sup>8</sup>*Did these things*.—S. John's repetitions have a tone of sadness.

#### Our Lord's clothes :

1st. Divided among His crucifiers.

2nd. Hints for priests' property.

3rd. "Naked came we," etc.

#### The tunic :

1st. Used as a figure of the Church's unity.

2nd. The Church was made without a seam.

3rd. He who divides is meaner than the soldiers.

25. Stabant autem juxta crucem IESU Mater ejus, et soror matris ejus Maria Cleophae, et Maria-Magdalene.

26. Cum vidisset ergo JESUS Matrem et discipulum stantem quem diligebat, dicit Matri sue: "Mulier ecce filius tuus."

27. Deinde dicit discipulo: "Ecce mater tua." Et ex illa hora accepit eam discipulus in sua.

25. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene.

26. When Jesus, therefore, saw his mother, and the disciple standing whom he loved, he saith to his mother: "Woman, behold thy son."

27. After that he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

This bright gleam of sunshine comes to refresh the reader, who is meditating on the Crucifixion, as a light in darkness and a ray of comfort in consolation. There is a gloom all around. The darkness still exists, and we are told by other Evangelists that many of the friends of Our Lord (especially the women) were looking on at a distance.

His Mother came to the foot of the cross, and encouraged by her, the Beloved Disciple and Mary Magdalen came there also. Mary of Cleophas, the mother of SS. Jude and James the Less, finds her way there too. We can conclude lawfully that Salome was not far away; but S. John did not care to mention the name of his own mother. She was a very faithful follower of Our Saviour, and we find her one of the watchers at the tomb. There were more there than are named, certainly.

Mary's sufferings at the foot of the Cross have formed the theme for songs, hymns, prayers, sermons, and meditations throughout the whole history of the Church. Some even put the question: Did she suffer more than Our Lord himself? And S. Augustine, who had such a loving, holy mother himself, seems to favour an answer in the affirmative. The prophecy of Holy Simeon is now fulfilled. The sword pierces through her heart as she stands transfixated at the cruel deathbed of her agonizing Son. Hers was more than a mother's love, and His was more than a Son's. We know that a mother loves a son—seven times, it is said, as much as a son loves a mother. We know also that when brave men endure pains and torments for the sake of those they

love, the lovers suffer inexpressible anguish. Mary's sufferings, then, must have been excessive. She could not love her Son more than He loved her, because His heart had a capacity which no human creature could measure. In proportion, then, to her love, was her suffering. How willingly would she have those nails driven through her hands if only He could be spared the pain.

Picture to any living mother, who has an only, loving, excellent son, the scene that Mary has to witness, and you will see nature assert its rights, and floods of tears running down the cheeks, saddened by even an idea—this we have witnessed often and often—what, then, must have been Mary's grief? *Magna velut mare contritio tua.* This assertion of human nature we find loved and honoured throughout Our Divine Lord's career. He let Magdalen wash his feet, and He wept when He went to raise her brother from the dead.

Our Lord hung silent for hours upon the Cross. He spoke to His Eternal Father and prayed for the revilers who wagged their heads beneath His gibbet. He also spoke a word of kindliness to the thief who was crucified by His side. Innocence and penitence were personified at His feet. They were not like the first concern of His dying moments—sin hopeless and sin hopeful—but true trophies of His passion—sin averted and sin atoned.

The immense depth of this proceeding is unfathomable. Our Lord's great love for man made Him the victim of the sins He undertook to abolish. He loved the sinner.

The unrepentant sinner has His first concern.

The repentant has His next.

The sinless comes next.

The true penitent comes afterwards.

This gradation is remarkable. That Our Lord in His human nature strove harder for those who were to be damned despite His efforts is almost certain. Few have taken the trouble to examine the case of the hopeless. We know they are to be lost; and smug in the idea of our own chances, we let them alone. Do we see all Jesus does for them, and all His followers do for them? They were His first care, His agony in the garden and the object of His first prayer upon the Cross.

The repentant sinner is represented by the penitent thief. We see two things remarkable in his conversion. How quickly his

mind was enlightened and how clearly and speedily grace was confessed and glory assured to him.

The sinless was less His concern in His work of atonement than the sinner. The sinless were already secured. A little love for them here and an abundance hereafter were all that was required. Our Lady is a representative of this class.

The fourth class is a peculiar one. It has its extremes at the foot of the Cross. It represents those who live well, commit occasional faults and then give up; or those who lead an evil life and do penance ever afterwards. It has two grand and noble representatives in John and Magdalen.

The former had run away, and his old love soon brought him back. We are loth to think he sinned but, *omnes scandalizabuntur* is too strong for us. He is now penitent for his one fault and the reparation is accepted.

Poor Magdalen ! We are told her history often and it has a new beauty every time it is touched. These were the specimens human nature sent to the death of Our Divine Lord.

Filial love is stronger than any death, and Our Lord will let us see that its claims are not to be put aside. He looks after His mother. She did not need any temporal assistance, as she was an heiress and had plenty; but her husband was dead and she had no companion. She wanted someone to talk about her Son when He was gone, who had known Him most intimately during the three years in which His public ministry separated Him from her. She needed one who knew how to reverence her and would give his life for her. There was one, and perhaps only one, who had all those qualities. That was John, who tells us the story so briefly, and whose words we have to extend in order fully to understand the beauty of the incident.

The commission has a further significance, and one we cannot lose sight of. His disciples are scattered; she has to collect them. She represents then the mother who is to take care of His infants in faith. She begets them spiritually by the throes she endures in His agony. Where are the children who ought to form this first family ? Alas ! there are but few representatives. John is the only one of the Apostles. The others are faithful, but to a certain degree unrepresentative. Magdalen and the other Mary, and Salome and the rest, were good holy women, and gave edification ; but they were not representatives.

John was an Apostle ; from the Apostles the Church was to grow. John represented the Church of God officially. Now one sees the meaning of this incident. John was The Apostle then, Mary was the new Mother ; the Church was to grow from him and others, and the condition was that they should recognise Mary's Mothership.

John besides had special claims. He was the youngest of the Apostles, and required a mother more than any of the others—some of whom had been married men—and he was disposed to give a son's affection. He was also the one whom Our Lord loved most, and whom He gave privileges to, which were not granted to the others. He was a virgin, and as S. Augustine remarks, *Matrem virginem virginis discipulo commendavit*.

One more trait in John's character deserves attention. He followed Our Lord carefully, after the first running away ; he followed Him disguised until his disguise was pulled off. He introduced Peter into the pontiff's *atrium*, and he was at the foot of the Cross when the others were hiding in Jerusalem. All these things, added up, make very considerable merits towards the office he is about to receive. What a blessed office !

He took charge of Our Lady henceforth. They gathered the scattered disciples together, and she, with Salome and Magdalen, provided for their necessities. We see this small family affair of disinterestedness beautifying the beginning and infancy of the Church.

There is a wonder that Our Lord did not address a word to Magdalen. He might have done so at another time, but this time was too important. His words now had an eternal doctrinal significance, and words of mere friendship were unbecoming so noble and ignominious a deathbed. He was simply the Redeemer here, and not the friend, brother, or even Son, except through that natural love He wished to hallow.

Everything else was unworthy of a word. He left us four words more. His pain of body, His pain of soul, His satisfaction that all was done, and His going to His Father.

How significant ! He begins with the lowest sinners and ranges up to the bosom of the Godhead. We forbear uttering other thoughts ; it being our intention rather to suggest sermons than to write them.

<sup>1</sup>*Stood*.—Some pictures give Mary as fainting. These are not considered quite correct. A'Lapide thinks she may have fainted. She may when she heard the blows; but she *stood* when the great grief came. This is more worthy of her.

<sup>2</sup>*His mother*.—S. John does not mention her name. He was accustomed to call her *mother* even after he became her guardian.

<sup>3</sup>*Mary of Cleophas*.—She was the mother, as we said, of two cousins of Our Lord. Some say she was a sister of S. Joseph, some a niece, and some a cousin of Mary's. She was a relation, anyhow, and these are called brothers and sisters in the Hebrew parlance.

<sup>4</sup>*Mary Magdalene*.—She was so devoted, and it is well that all notice her gratitude.

<sup>5</sup>*The disciple whom He loved*.—S. John himself. The writer of the history does not speak in the first person singular.

<sup>6</sup>*Woman*.—Some say Our Lord did not want to let the Jews know who Mary was. This is not quite perfect. He used the same expression which He made use of at the marriage of Cana. (See chap. ii.)

<sup>7</sup>*Thy mother*.—This was a new honour to the disciple.

<sup>8</sup>*To his own*.—The Greek would imply to his private dwelling. John had not any. They went to where he chose to dwell, until the end of her life.

Love of mother :

- 1st. A gift of nature.
- 2nd. Never can be changed.
- 3rd. Lives after death.

Love of son :

- 1st. Natural when young.
- 2nd. Years change it and give it away.
- 3rd. Grace keeps it right.

28. Postea, sciens JESUS quia omnia consummata sunt, ut consummaretur Scriptura dixit : "Sitio."

29. Vas ergo erat positum, aceto plenum. Illi autem, spongiam plenam aceto hyssopo circumponentes, obtulerunt orientem.

30. Cum ergo accepisset JESUS acetum, dixit : "Consummatum est." Et, inclinato capite, tradidit spiritum.

, 28. Afterwards Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said : "I thirst."

29. Now there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, offered it to "his mouth."

30. When Jesus, therefore, had taken the vinegar, he said : "It is consummated. And bowing his head, he gave up the ghost.

There is a sad lesson conveyed to us in the last request of Our Lord. He gave men nothing but kindness and they returned little but bitterness. There was a prophecy that they should give him vinegar and gall to drink in His thirst. They had already tried to dose Him and He refused. Now all the moisture of His body is exhausted and He has fulfilled all His duties towards *His* Father and towards man. His mouth is dry, his last moment is come and He says: *I thirst.*

This thirst is a physical fact, but it is intended for a spiritual lesson, a lesson indeed which the world has never lost. He thirsted for the affection of men and received only hatred. He thirsted for their instruction and received but ignorance. He thirsted for their spiritual enlightenment and received objections. He thirsted for their salvation and saw them drifting to their destruction. He knows that a lesson is to be conveyed and is very sadly wanted. He really thirsts, and they might have given Him a draught of wine. The ladders were there and the wine and vessels were there. They gave Him vinegar. *In siti meo potaverunt me acetum.*

<sup>1</sup>*Knowing that all things were now accomplished.*—All that He was charged to do was done, and nothing remained of what may be termed the scheme of Redemption but death itself. That was near now.

<sup>2</sup>*I thirst.*—This is the most painful torment of the human body, and it was time He should have exhausted all.

<sup>3</sup>*A sponge.*—What drink could a sponge give to a thirsty man? A sponge that must be pressed and squeezed by parched dying lips! My God! what a horrible piece of cruelty! Could not someone take the bucket and run up a ladder? No, not one. It was their Redeemer asked the favour.

<sup>4</sup>*To His mouth.*—It did not reach near enough perchance to be even squeezed in as a relief.

<sup>5</sup>*Had taken.*—The Greek and Latin have accepted the kindness. He may have touched it with His lips and then He uttered His sixth word.

<sup>6</sup>*It is consummated.*—There is nothing more to be done. He has accomplished all wherewith He was charged.

<sup>7</sup>*Gave up the ghost.*—It was active on His part, as all the Evangelists describe it. Death is passive to others.

Thirst :

1st. It is a most craving desire naturally.

2nd. It is the same spiritually.

3rd. Seldom slaked.

Gifts to Our Lord :

Ist. Seldom given spontaneously.

2nd. When given, often grudged.

3rd. Full of bitterness.

Vinegar.

31. Judæi ergo, quoniam parœve erat, ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum ut frangerentur eorum crura, et tollerentur.

32. Venerunt ergo milites, et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo.

33. Ad JESUM autem cum venissent, ut viderunt eum iam mortuum, non fregerunt ejus crura;

34. Sed unus militum lanceam latus ejus aperuit, et continuo exivit sanguis et aqua.

31. Then 'the Jews, (because it was the parœve,) that the bodies might not remain upon the cross on the 'sabbath day, (for that was a great sabbath day,) "besought Pilate that their 'legs might be broken, and that they might be 'taken away.

32. The soldiers, therefore, came; and they broke the legs of the 'first, and of the other that was crucified with him.

33. But when they came to Jesus, and saw 'that he was already dead, they did not break his legs.

34. But one of the soldiers 'opened his side with a spear, and immediately there came out blood and water.

This incident is one of the most important for the proofs of Our Lord's real death. The scruples of the Jews were well founded. Those crucified or condemned to an ignominious death amongst the Jews should be buried the same day. They were forbidden to pray for their souls until their bodies were buried. Again the great Sabbath was coming; and, if these bodies were not buried before sunset, the Sabbath, which began then, would be publicly profaned.

Men were sent to despatch the criminals by the cruel manner of breaking their legs with a bar of iron. Our Lord looked dead,

and they would not touch Him. One soldier drove his lance through His body from His right side unto His left, and pierced His heart right through. Blood, and a fluid like water flowed out from the new wound. All this effect can be explained physically, but the depth of the mystery is a well for a large volume.

<sup>1</sup>*The Jews*.—These gentlemen were very scrupulous about external observances, but very differently disposed towards internal dispositions.

<sup>2</sup>*Sabbath day*.—This was a great Sabbath. That within the octave of the Pasch.

<sup>3</sup>*Besought Pilate*.—Pilate was not in good humour with them, and therefore they durst not do the least thing without his special leave.

<sup>4</sup>*Legs might be broken*.—This was a cruel way of ending their lives. The very pain often killed them outright. The hemorrhage was sure to do so.

<sup>5</sup>*Taken away*.—To be buried, otherwise there could be no prayers in the synagogues next morning for the repose of their souls.

<sup>6</sup>*First and second*.—These were the two thieves.

<sup>7</sup>*That he was already dead*.—He chose to die before, that another minor miracle might happen, in their sparing Him, and the Scriptures be fulfilled.

<sup>8</sup>*Opened His side*.—This proved that He was dead. How strange and how beautiful are the dispositions of Providence. If this soldier had not pierced Our Lord's Heart through, and if they passed Him by, leaving His legs unbroken, a grand objection could be taken to His Resurrection; or Rationalists could explain it away. No body living or dead could survive this piercing except by miracle. Cardinal Wiseman makes a fine argument out of this piercing.

#### Sabbath sanctity :

- 1st. Legs broken.
- 2nd. Hearts pierced.
- 3rd. Grim satisfaction.

#### Our Lord's death :

- 1st. He submitted.
- 2nd. He had it proved by experiment.
- 3rd. He was buried.

35. Et qui vidit testimonium perhibuit, et verum est testimonium ejus, et ille scit quia vera dicit, ut et vos credatis.

36. Facta sunt enim hæc ut Scriptura impleretur: *Os non comminuetis ex eo.*

37. Et iterum alia Scriptura dicit: *Videbunt in quem transfixerunt.*

35. And <sup>1</sup>he that saw it gave testimony; and <sup>2</sup>his testimony is true. And he knoweth that he saith true, that you also <sup>\*may believe.</sup>

36. For these things were done, <sup>‘</sup>that the scripture might be fulfilled: You shall not break <sup>a</sup>bone of him.

37. And again another scripture saith: They shall look on him <sup>\*whom they pierced.</sup>

S. John gives a sort of parenthesis of his own here which is very valuable. He did not like, for modesty's sake to say that he was then looking on and saw everything concerning the piercing of the side with his own eyes. He gives the opinion of a third party and makes that passable or plausible by the application of two texts of Scripture.

Neither of them bear directly upon the subject if S. John did not choose to make them do service in that way. The first text is from Exodus xii. 46: "Neither shall you break a bone thereof"—and has reference to the Paschal Lamb.

The second quotation is from Zachary xii. 10. As printed there now it is: "And they shall look upon *me* whom they have pierced."

S. John quotes according to the Hebrew text which is the one we have given; but puts *him* instead of *me*. The Septuagint is quite different. It gives a new sense altogether, but which could, by two or three pages of logomachia, be brought to the same thing. What codex had S. John?

<sup>1</sup>*He that saw.*—This refers to S. John himself. He was looking on and wants to stake his honour and veracity on the truth of the whole thing. This is very valuable, as many doubted about the water and blood till very recent experiments show that they can both come, in the case of such a death as Our Lord's without the intervention of a miracle.

<sup>2</sup>*His testimony is true.*—There is a curious tradition that this and another *approbation*, which we shall notice further on, was given by S. Peter or one of his successors.

<sup>3</sup>*May believe.*—I go to this trouble in order that you may take my unsupported word. It was a simple way; but John was the last of the Apostles alive when he wrote this.

<sup>4</sup>*That the Scripture.*—As often remarked, people did not go out of their way to fulfil Scriptures; but the out of the way things they did fulfilled the Scriptures.

<sup>5</sup>*A bone of him.*—This was the Paschal Lamb. Our Lord was prefigured by that lamb and was a lamb Himself immolated for us.

<sup>6</sup>*Whom they pierced.*—The origin of this in Zachary deserves careful study. The prophet speaks in the first and third person of the same being. The Trinity is there.

#### S. John's modesty :

1st. Scarcely even his own name.

2nd. Gives his word when no one wanted it.

3rd. Quotes Scripture when he could write it himself.

#### The piercing :

1st. Valuable as a proof of Christ's death.

2nd. As a fulfilment of prophecies.

3rd. As a lesson for ascetic and liturgical writers.

38. Post hæc autem, rogavit Pilatum Joseph ab Arimatæâ, eo quod̄ esset discipulus JESU, occultus autem propter metum Judæorum, ut tolleret corpus JESU. Et permisit Pilatus. Venit ergo et tulit corpus JESU.

39. Venit autem et Nicodemus, qui venerat ad JESUM nocte primùm, ferens mixturam myrræ et aloes, quasi libras centum.

40. Acceperunt ergo corpus JESU, et ligaverunt illud linteis cum aromatibus, sicut mos est Judæis sepelire.

38. And after these things <sup>1</sup>Joseph of Arimathea (because he was a disciple of Jesus, but in private, for fear of the Jews) besought Pilate that he might take away <sup>2</sup>the body of Jesus. And Pilate permitted him. He came, therefore, and took away the body of Jesus.

39. And <sup>3</sup>Nicodemus also came; he who at first came to Jesus by night; bringing a mixture of myrrh and aloes, about <sup>4</sup>a hundred pound.

40. They took, therefore, <sup>5</sup>the body of Jesus, and bound it in linen cloths with the spices, as it is the custom with the Jews to bury.

41. Erat autem, in loco ubi crucifixus est, hortus, et in horto monumentum novum in quo nondum quisquam positus erat:

42. Ibi ergo, propter, paracēven Judæorum, quia juxtā erat monumentum, posuerunt JESUM.

41. And there was in the place where he was crucified a garden ; and in the garden <sup>a</sup> a new sepulchre, wherein no man had yet been laid.

42. There, therefore, by reason of <sup>'</sup>the paracēve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

The burial of Our Lord has been faithfully described by the three synoptists, and as faithfully commented on as could be done. There are a few points in S. John's Gospel which give a new phase to our former grounds of belief.

Joseph of Arimathea was not said by the others to be a disciple of Our Lord in secret.

Nicodemus was another secret disciple whom we have observed in Chapter iii. of S. John as coming to Our Lord at night, and getting an idea of baptism.

The third peculiarity is that he brought a hundred pounds of precious ointments and gums to embalm Our Lord. One commentator quaintly remarks that this would be enough to kill Him if He were not dead, and bury Him if He were. Nicodemus was not sparing in his offering.

S. John tells us again that the new grave was in the garden, just near the place of Crucifixion.

<sup>1</sup>*Joseph of Arimathea*.—He was afterwards driven out of the Synagogue, became a Christian, and met with many misfortunes.

<sup>2</sup>*The body of Jesus*.—The bodies of ordinary criminals were thrown into a cloacum, or left for the food of eagles, and even asses. Jesus was rescued from this by Joseph of Arimathea ; for His enemies were capable of carrying out their vengeance even so far. Of course He could arise as easily from one kind of grave as from another. Heaven took care His sacred flesh should not be further profaned.

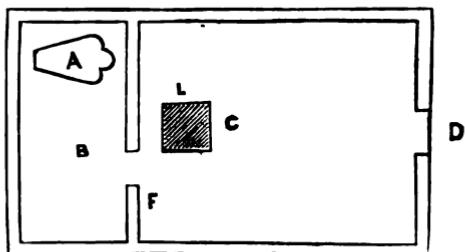
<sup>3</sup>*Nicodemus*.—We have heard little of him since his first instructions, except that he kept his powder dry.

<sup>4</sup>*A hundred pound weight*.—This must have been a big sack which took an ass to carry.

<sup>5</sup>*The body of Jesus*.—It was packed up in a linen sheet with spices enough to smother two men, and tied with bandages. This was done

through devotion. See the designs of heaven! No one could doubt His being dead and buried.

*<sup>6</sup>A new sepulchre.*—We gave it in our commentaries on SS. Mark and



Luke, but find it necessary here again. We shall call attention to its various parts in the next chapter.

*<sup>7</sup>The parasceve.*—It is believed that neither Joseph nor Nicodemus had perfect faith. They gave Our Lord a temporary sepulchre, intending to bury Him better on the next Sunday, the day after the Sabbath. Our Lady seems the only one who stood the test of the DEATH.

## CHAPTER XX.

*Christ's resurrection, and manifestation to his disciples.*

1. Unā autem sabbati, Maria-Magdalene venit manē, cūm adhuc tenebræ essent, ad monumentum, et vidi lapidem sublatum à monumento.

2. Cucurrit ergo et venit ad Simonem Petrum et ad alium discipulum quem amabat IESUS, et dicit illis; "Tulerunt Dominum de monumento, et nescimus ubi posuerunt eum."

3. Exiit ergo Petrus et ille alias discipulus, et venerunt ad monumentum.

4. Currebant autem duo simul, et ille alias discipulus præcucurrit citius Petro, et venit primus ad monumentum.

5. Et, cūm se inclinasset, vidi posita linteamina; non tamen introivit.

1. And on the 'first day of the week Mary Magdalene cometh in the morning, it being yet dark, to the sepulchre; and she saw 'the stone taken away from the sepulchre.

2. She ran, therefore, and cometh to 'Simon Peter, and to the other disciple whom Jesus loved, and saith to them: 'They have taken away the Lord out of the sepulchre, and we know not where they have laid him.'

3. Peter, therefore, 'went out, and that other disciple, and they came to the sepulchre.'

4. And they both did run together: and that other disciple 'out-ran Peter, and came first to the sepulchre.'

5. And when he 'stooped down, he saw the linen cloths lying; but yet he went not in.'

There is a great difficulty, which every writer upon this portion of the Gospels must perceive, in reconciling the accounts of the Synoptists with that of S. John. We have read several and come to this conclusion, from a key given by the ingenuity of F. Corluy (the latest commentator on S. John). The other Evangelists relate what happened to all the women. S. John picks out Magdalen's story from the rest. She came, with the pious women, to do the honours of decent sepulture to the body of Our Lord. They all saw the stone L rolled away; but it does not appear that Magdalen saw the angel sitting on it. They all

entered the tomb at F and stood at B, to see that A where the body was laid was empty. Magdalen ran at once and told Peter and John who ran directly to the sepulchre and out-distanced Magdalen who came after them. The women and they saw angels, and Magdalen sat in the place outside, weeping. A man, whom she took to be the gardener, spoke to her and the incidents then fall into their usual order.

It is to be remarked that Magdalen and the other holy women did not believe thoroughly in the Resurrection or they would not have bought the materials for the embalming of Our Lord's body.

Our Lady knew very well, as her absence from this clearly shows. It is the tradition of the Church that Our Lord Resuscitated, appeared first to His mother. His first public appearance was to Magdalen.

The artless form of the narrative throws some light upon the dispositions of the people who figured in it. The ardour of Magdalen is seen in her being there so early, running off with her alarming news and coming back to cry. The diligence of Peter and John is seen in their setting out, and the greater agility and anxiety of John in his getting there first. His reverence or deference to Peter is evident from his not going into the tomb as soon as he reached it.

<sup>1</sup>*First day*.—This was Sunday morning just at the dawn. Bethany, where Magdalen dwelt, was but a mile and a half from Calvary. It is probable the other women stayed at her house. Some writers are of opinion that there were two parties of women.

<sup>2</sup>*The stone*.—The removal of the stone was not needed for Our Lord's Resurrection ; but it was needed to enable the others to make sure of it.

<sup>3</sup>*Simon Peter and the other disciple*.—These seem to have stopped in the same house in the neighbourhood of Calvary. The rest were very likely under the roof of that friendly man who gave the *cenaculum*.

<sup>4</sup>*They have taken*.—Some charitably suppose she did once believe in the Resurrection but had forgotten all about it. It may be so ; but her own words show she had little idea of it.

<sup>5</sup>*Went out*.—They left the house. Magdalen did not meet them in the street, on their way to the place.

<sup>6</sup>*Out-ran Peter*.—He was younger than Peter and more active. The figurative and ascetical interpretations of this passage are very interesting.

<sup>7</sup>*Stooped down*.—There was a roof over the tomb which was open at the side.

## Magdalén's love:

- 1st. She was early at the grave.
- 2nd. Distressed at finding the body gone.
- 3rd. Ran off to tell his friends.

## Peter and John:

- 1st. Seemed to be special friends.
  - 2nd. Were anxious about results.
  - 3rd. Soon were satisfied.
- 

6. Venit ergo Simon Petrus sequens eum, et introivit in monumentum, et vidit linteamina posita,

7. Et sudarium quod fuerat super caput ejus non cum linteaminibus positum, sed separatum involutum in unum locum.

8. Tunc ergo introivit et ille discipulus qui venerat primus ad monumentum, et vidit et credidit.

9. Nondum enim sciebant Scripturam, quia oportebat eum à mortuis resurgere.

10. Abierunt ergo iterum discipuli ad semetipsos.

6. Then cometh Simon Peter following him, and went into the sepulchre, and saw the linen cloths lying.

7. And the napkin, that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place.

8. Then that other disciple also went in, who came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. So the disciples went away again to their home.

Before the Apostles arrived at the tomb the angels had appeared to the women and told them to go and tell "the disciples and Peter." Whilst they were on their errand the two came.

The manner of the grave-clothes is significant. The napkin, and very likely the swathing bands, were bundled and placed carefully in one place. The winding-sheet and the other portions of the grave clothes in another. The signs of life here were as if Our Lord awoke from sleep, took off those tyings, and left them to bear evidence of His not having been stolen.

We hear nothing about the guards from S. John. They were gone off to the high priest and his companions, and were very

likely carousing at a tavern with the money wherewith they were bribed to hold their tongues.

That was an eventful day—that first Easter Sunday.

<sup>1</sup>*Simon Peter*.—He came up very soon after John. Their lodging place cannot be far off, as they were able to run the whole distance.

<sup>2</sup>*Went in*.—Peter was bolder than John, and wanted to make sure.

<sup>3</sup>*With the linen cloths*.—The description which S. John gives shows that he paid particular attention to every little trifle connected with Our Lord.

<sup>4</sup>*Who came first*.—This is to identify himself, and allow us to imagine that it might have been another.

<sup>5</sup>*Believed*.—What did he believe? That Magdalen told the truth? That he could not gainsay. The general opinion is that he believed in the Resurrection. The next verse can be made to do service both ways. We are not told whether Peter believed.

<sup>6</sup>*That he must rise again*.—This was told them by Our Divine Lord, time after time, and yet they could not bring it to their minds. It is well for succeeding generations that the disciples were the reverse of credulous.

<sup>7</sup>*Went . . . home*.—The place where they were stopping. They were not vouchsafed the vision of angels, because they should have believed.

#### Signs of Resurrection :

- 1st. The guards gone.
- 2nd. The women's vision.
- 3rd. The grave examined.
- 4th. The number who saw all this.

#### Signs intended :

- 1st. To raise their interest.
- 2nd. To make the matter public.
- 3rd. To prepare others for the news.
- 4th. The news itself was the more welcome.

11. Maria autem stabat ad monumentum foris, plorans. Dum ergo fleret, inclinavit se et prospexit in monumentum :

12. Et vidit duos angelos in albis, sedentes unum ad caput et unum ad pedes, ubi positum fuerat corpus Iesu.

13. Dicunt ei illi : "Mulier, quid ploras ?" Dicit eis : "Quia tulerunt Dominum meum, et nescio ubi posuerunt eum."

14. Haec cum dixisset, conversa est retrorsum, et vidit Iesum stantem, et non sciebat quia Jesus est.

15. Dicit ei Iesus : "Mulier, quid ploras ? quem quaeris ?" Illa, existimans quia hortulanus esset, dicit ei : "Domine, si tu sustulisti eum, dicito mihi ubi posuisti eum, et ego eum tollam."

16. Dicit ei IESUS : "Maria !" Conversa illa, dicit ei : "Rabboni !" (quod dicitur *Magister*).

17. Dicit ei IESUS : "Noli me tangere, nondum enim ascendi ad Patrem meum. Vade autem ad fratres meos et dic eis : Ascendo ad Patrem meum et Patrem vestrum, DEUM meum et DEUM vestrum."

11. But Mary stood without at the sepulchre, weeping. Whilst she was then weeping, she stooped down, and looked into the sepulchre :

12. And she saw two Angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid.

13. They say to her : 'Woman, why weepest thou ? She saith to them : Because they have taken away my Lord, and I know not where they have laid him.'

14. When she had said these words, she turned herself back, and saw Jesus standing ; and she knew not that it was Jesus.

15. Jesus saith to her : 'Woman, why weepest thou ? whom seekest thou ?' She, thinking that it was the gardener, saith to him : Sir, if thou hast taken him away, tell me where thou hast laid him, and I will take him away.'

16. Jesus saith to her : 'Mary. She, turning, saith to him : <sup>10</sup>Rabboni (that is to say, Master.)

17. Jesus saith to her : "Do not touch me ; for I have not yet ascended to my Father : but go to my brethren, and say to them : I ascend to <sup>11</sup>my Father and to your Father, to my God and your God."

Magdalen, in the garden, has given a theme for artists, poets, and orators. Her whole soul is absorbed in her Master. She has

no other thought. She might have the consolation of embalming Him, and kissing those sacred feet, which reminded her of her first return to the Good Shepherd.

She had wept at the foot of His cross when He died, she wept since, and now her only consolation is gone. She thinks somebody has stolen away her treasure. The women are gone to tell the vision, which they had seen, to the nine in the *cenaculum*. Peter and John have gone home, and Mary is sitting on the ground brokenhearted, at B in the diagram, page 311. She would not go into the sepulchre itself.

And now let us observe the wonders of grace. She, to whom a pharisee would not speak because of her evil life, is now addressed by two angels. They are in human shape, and she seems not to be afraid of them. All she cares about is the stolen body. If they would only tell her where it was, she would go and ransom it and take it away herself. This is supposed by some to be a *delirium amantis*; but it is no such thing. She would not have carried the body through the streets in her arms, but would have it conveyed in a beautiful carriage.

Just then something makes her look around. The old Greek Fathers think it was the signs of awe and reverence which the angels made to someone behind her. The prosaic Latin Fathers think Our Lord disturbed some stones as if removing them. We agree with the Greeks this time.

She takes Him to be the gardener, because He has not His cloak on, like one who might be at work. The disciples going to Emmaus did not recognise Him at first but took him for a fellow-traveller. Glorious bodies can appear as they will.

*Mary!* pronounced in the old sweet tender way brings her to her senses or rather out of them. She is about to be too demonstrative, and is restrained for the present. What a charming scene!

<sup>1</sup>*Stood* means a continuous stopping in one place.

<sup>2</sup>*Stooped down and looked in.*—She loved even the spot where He had rested.

<sup>3</sup>*Two angels.*—These may have been the same who appeared to the other women. We gave a reason before for their not appearing to the disciples.

<sup>4</sup>*Woman.*—This was a term of respect to a person whom you did not know. Quite different is the meaning of the English.

<sup>5</sup>*I know not.*—This is her real grievance. If she could only find out where the body was, she might be somewhat consoled.

<sup>6</sup>*Turned herself back.*—Gave a careless glance backward, and the tears in her eyes would not help her to see too clearly.

<sup>7</sup>*Woman.*—Again the same epithet. Our Lord chose to be unknown for a time.

<sup>8</sup>*Taken HIM away.*—She does not say *whom*. She supposed everybody was thinking of Jesus as well as herself.

<sup>9</sup>*Mary!* . . . . <sup>10</sup>*Rabboni.*—This one word dissolves the mystery. *My master!* cries Mary, turning round altogether, and rushing to embrace His feet.

<sup>11</sup>*Do not touch me.*—The accepted interpretation here is: Do not hang about my feet as you used to do. There will be plenty of time for that. I have not yet ascended to my Father. You go to my brethren, etc.

<sup>12</sup>*My Father and your Father.*—They are all brethren, and soon to go home to their Father's house in Heaven.

#### A woman's pure love:

- 1st. Is a most noble thing.
- 2nd. It is self-sacrificing, even to life.
- 3rd. It is stronger than death.
- 4th. It loves to see its object honoured.
- 5th. It would give all for that.

#### Impure love:

- 1st. Is a base and selfish thing.
- 2nd. It lives for its own gratification.
- 3rd. It dies by a change of object.
- 4th. Conceals itself, and is ashamed.
- 5th. Its pleasure brings remorse.

18. Venit Maria-Magdalene, annuntians discipulis quia "Vidi Dominum, et hæc dixit mihi."

19. Cùm ergò serò esset die illo, unà sabbatorum, et fores essent clausæ ubi erant discipuli congregati, propter metum Judæorum, venit J̄esus et stetit in medio, et dixit eis: "Pax vobis."

18. <sup>1</sup>Mary Magdalene cometh, telling the disciples: 'I have seen the Lord, and these things he said to me.'

19. Now when it was <sup>2</sup>late that *same* day, being the first day of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst and said: Peace be to you.

20. Et, cum hoc dixisset,  
ostendit eis manus et latus,  
Gavisi sunt ergo discipuli viso  
Domino.

20. And when he had said this,  
he showed them <sup>4</sup>his hands and  
his side. The disciples, there-  
fore, <sup>5</sup>were glad when they saw  
the Lord.

The order of the events of this great day have to be retraced in order to see the importance of this Appearing. The minds of the Apostles had to be prepared gradually. A blind man, or a man long in the dark, cannot stand a sudden blaze of clear sunlight.

Now on this Day Our Lord appeared privately to two; to Our Lady and to Simon. The first is not recorded, but the second is. He appeared to the two disciples going to Emmaus. They had just come back and were telling the news (Magdalen and the other ministering women were there, the rest were there, except Thomas) saying He appeared to Simon. The doors were kept shut (not only laid-to, but bolted and barred) for fear of the Jews. When all were discussing the strange and astonishing news, Our Lord Himself stood in the midst of them and uttered the Hebrew salutation—"Peace be to you." S. Luke tells us they did believe. He showed them His hands and feet and ate a piece of fish to convince them. At last they rejoiced, S. John tells us.

<sup>1</sup>Mary Magdalene.—A' Lapide graphically calls her, *Apostolorum Apostola et Evangelista*.

<sup>2</sup>I have seen the Lord.—It seems, from S. Luke that they did not believe her, nor Peter, nor the disciples who had been to Emmaus. How delightfully hard it was to convince them of a truth!

<sup>3</sup>Late.—It must have been about nine o'clock at least. The event of Emmaus happened about sun-set, and the two had to return by a journey of about two miles.

<sup>4</sup>Gathered together.—Calvin, and some heretics like him, think the doors were ajar, and that Our Lord came in unknown to them. How very wise a way to hide from enemies! They might as well have gone into the street. They would have locks and bolts and scouts to guard them.

<sup>5</sup>Stood in the midst.—They saw Him there, and could not tell how He came. His walking on the waters was nothing to this.

<sup>6</sup>His hands and His side.—S. Luke mentions His feet also, and His telling them "to touch and see."

<sup>7</sup>Were glad.—Poor wretched men! They had been very miserable since they ran away, and now they have a ray of hope and comfort.

## Woman's work :

1st. To carry good news.

2nd. To console the afflicted.

3rd. To love our Lord.

## Apostles hiding :

1st. They were afraid of death.

2nd. They were far from their former homes.

3rd. We believe that the Blessed Virgin kept them from running off to Galilee.

21. *Dixit ergo eis iterum : "Pax vobis, Sicut misit me Pater, et ego mitto vos."*

22. *Hæc cum dixisset, insufflavit et dixit eis : "Accipite Spiritum-Sanctum :*

23. *"Quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt."*

21. And he said to them again : Peace be to you. As the Father hath sent me, I also send you.

22. When he had said this, he breathed on them, and he said to them : Receive ye the Holy Ghost :

23. Whose sins you shall forgive, they are forgiven them ; and whose you shall retain, they are retained.

These verses represent the institution of a very important Sacrament—the Sacrament of Penance—and its perpetuity in the Church. God alone can forgive sins, and He must delegate this power, in a special manner, before a creature can dare to exercise it. This special manner is given to us here. Our Divine Lord is now about to leave a power in His Church which was never heard of before, the power of forgiving sins. This power is reserved to a few and transmitted by them to others.

We remarked before that the Apostles were ordained priests at the Last Supper. They then received power to consecrate the sacred species and do, what we now term, the Sacrifice of the Mass. This Sacrament must be consecrated and approached by sinless people. To be without sin is the only passport to Heaven. Baptism takes away the sins committed before it. People commit sins after baptism and how are they to be purified ? There is a solution here to all these difficulties.

Receive ye the Holy Ghost is said for the first time, and what is the meaning of it? The plenitude of the Holy Ghost was not to be received until the Day of Pentecost.

It seems to us there are two meanings here. They are not generally alluded to in this manner amongst our commentators.

The disciples at length believe, and are glad. They have sorrowed for their falling away, and Our Lord absolves them from their sin. This is the first sense. Receive the Holy Ghost, or sanctifying grace, and be in the friendship of Me and My Father, who is in Heaven.

The second sense is generally alluded to by the Fathers and modern writers. Our Divine Lord completes their ordination as priests, and makes them bishops. Some of the Fathers think that He made Peter *only*, a bishop, and that Peter consecrated the others. The first opinion is the most prevalent.

Now jurisdiction is the foundation of Ecclesiastical polity. It must reside in the Church. It is independent of sin or personal merit—it is a sort of *gratia gratis data*. It is the Holy Ghost in a man, and not the man himself, that exercises this power. It is a Divine power. Man does not act in forgiving sins as man, but as God. It is not merely a delegation, or the power of declaration, that a priest receives. He receives power of himself absolutely to forgive or to retain—whichever he thinks proper.

Now, we humbly opine, that jurisdiction was given the Apostles before this power was bestowed; because they were all to be founts of jurisdiction afterwards. In practical polity or Ecclesiastical ritual, the power is given first, and the jurisdiction afterwards.

Exceptional cases arise, like a priest being elected Pope, or a deacon being made a parochus.

The jurisdiction given to the Apostles was ample and unlimited. Their jurisdiction has been inherited only by the Pope. He is the only one who possesses Apostolic jurisdiction. Jurisdiction can be given and taken away. Orders can be given but never taken away. Hence, we observed, the jurisdiction is the great foundation of Church polity.

Our Lord gave it then amply: “As the Father hath sent me, I also send you.” As I did things of myself, so do ye; and as I send you, so do you send others. He *breathed* upon them. The *πνεύμα* or breath is the same word as spirit in Greek.

A curious question arises here about S. Thomas. He was absent on the occasion, and did not, therefore, receive these supplementary powers which were conferred on his companions.

Some say our Lord conferred them upon him even though he was absent. This is possible; but there is no ground for it, otherwise we should hear of an ordination by letters or telegraph in our own days. True, jurisdiction can be given in that way, but only to one ordained in *praesentia ordinantis*.

Others say Thomas received nothing because he did not yet believe. He did not believe when he came back, and we do not find him fit for ordination (though he might be for jurisdiction) for eight days to come.

When *he* received these powers we do not know. Of course he received all, with the rest, on the Day of Pentecost.

A strange fancy strikes the writer at this point. S. Thomas went to India. The old Christianity which he taught has drifted into Bhuddism, and S. Francis Xavier was scarcely able to bring it back. True, the countries evangelised by other Apostles have gone into Mahomedanism; but the fact has a weird significance, and we leave its dilucidation to the learned.

<sup>1</sup>*Again: Peace be to you.*—This was the usual salutation on entering and leaving a house. It varies in different countries. Our Lord was now about to disappear.

<sup>2</sup>*I also send you.*—He gives them the mission He was sent to found. He was the *Shilo*, the *Sent One*, and He makes them the same.  *Sending, or apostolicity, is the Note of the Catholic Church.*

<sup>3</sup>*Breathed on them.*—There is a question as to whether He did this on each separately or on all together. The latter seems the most probable.

<sup>4</sup>*Receive ye.*—We have tried to explain how the Holy Ghost was given here. He is given one way in Confirmation, another way in Ordination, and fully and perfectly as on the Day of Pentecost.

<sup>5</sup>*Whose sins.*—The Greek bears the meaning: “If you wish to exercise forgiveness of sins towards any number of people, I hereby give you the power to do so.” This looks periphrastic, but it shows that the faculty is in the priest, and that he cannot be made to forgive against his will.

<sup>6</sup>*Retain.*—This takes in not merely refusing absolution, but the reservation of special cases.

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Power of the keys :

- 1st. They can loosen from everything.
- 2nd. Provided proper conditions.
- 3rd. Ratified in Heaven.

Reserving cases :

- 1st. Practised by the Church.
- 2nd. Not good to reserve too many ; makes penance odious.
- 3rd. Sigillum to be cared for.

24. Thomas autem, unus ex Duodecim, qui dicitur Didymus, non erat cum eis quando venit JESUS.

25. Dixerunt ergo ei alii discipuli : "Vidimus Dominum." Ille autem dixit eis : "Nisi videro in manibus ejus fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus ejus, non credam."

26. Et, post dies octo, iterum erant discipuli ejus intus, et Thomas cum eis. Venit Jesus januis clausis, et stetit in medio et dixit : "Pax vobis."

27. Deinde dicit Thomae : "Infer digitum tuum huc et vide manus meas, et affer manus tuam et mitte in latus meum : et noli esse incredulos, sed fidelis."

28. Respondit Thomas et dixit ei : Dominus meus et Deus meus."

29. Dixit ei JESUS : "Quia vidisti me, Thoma, credidisti : beati qui non viderunt et crediderunt."

24. Now <sup>1</sup>Thomas, one of the twelve, who is called Didymus <sup>2</sup>was not with them when Jesus came.

25. The other disciples, therefore, said to him : <sup>3</sup>We have seen the Lord. But he said to them : "Unless I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe."

26. And <sup>4</sup>after eight days, his disciples were again within, and Thomas with them. Jesus cometh, <sup>5</sup>the doors being shut, and stood in the midst, and said : Peace be to you.

27. Then he saith to Thomas : "Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side ; and be not <sup>6</sup>incredulous, but faithful."

28. Thomas answered and said to him : <sup>7</sup>My Lord and my God.

29. Jesus saith to him : Because thou hast seen me, Thomas, thou hast believed : <sup>8</sup>blessed are they that have not seen, and have believed.

Thomas's conduct has given scope to the comments of many writers. Some put him down for six sins, and some put him down for more. A'Lapide enumerates all the sins he was guilty of, and all the efforts meant to reclaim him from them. We think he had one original sin which only the touching of Our Lord's wounds could take away; that is a certain mean sort of self-sufficiency which is vulgarly called *pigheadedness*. Many sins spring from that. People with such dispositions *will not* be cured except by miracle. The miracles are not done for them, and they die as they have lived. Now, Thomas was wanted, and Our Lord did give him a miracle after he had gone on declaring that he would not believe ten or twenty respectable witnesses.

Thomas's infidelity had a good effect both upon the others and those who came after them.

There are people who will believe nothing except they touch or feel it.

There is a difference of opinion as to whether Thomas had come yet from his hiding place or not. Some think he had, and that when he heard the men who had been to Emmaus, and others speaking of a resurrection he left the room in disgust.

There is no precise day stated as the time of his return. He may have stayed away until the end of the week.

The Apostles then assembled regularly on the first day of the week or our Sunday. Some trace the change of the Sabbath back even to this time, and think Our Lord gave the change His own approval.

One may ask, why did not Our Lord come directly S. Thomas came home? One should rather ask, why did He condescend to come at all? We may thank Thomas's incredulity for being the occasion of His second apparition, but we cannot thank Thomas himself for having this incredulity.

The whole scene is very simple; and like all other scenes in the Gospel, full of instruction and food for contemplation; but what strikes one most is Our Lord's condescension.

<sup>1</sup>Thomas.—He was called Didymus, or the twin.

<sup>2</sup>Was not there.—Two reasons are given for his not being there. 1st. He had not recovered from the scare of the last Thursday night; and 2nd. he had gone off in disgust at the account of the men from Emmaus. The reasons are both plausible.

<sup>3</sup>We have seen the Lord.—They were all rejoiced at the sight, and this makes us think that Thomas came into the *canaculum* shortly after Our Lord had left.

<sup>4</sup>Unless I see, etc.—This certainly is the acme of obstinacy. Did he think they were all telling lies?

<sup>5</sup>After eight days.—This means, in Hebrew parlance, on the eighth day following; or, that day week. Hence the origin of Sunday as Sabbath, say many.

<sup>6</sup>The doors being shut.—The original precautions are still continued, and Our Lord comes in the same way.

<sup>7</sup>Put thy finger.—Some say Thomas did not do as he was told, but declined through politeness. Others think he did feel, and we think he did, for there was not a bit of politeness in him.

<sup>8</sup>Incredulous.—We think believer and unbeliever, would render the original Greek more faithfully.

<sup>9</sup>My Lord and my God.—This is a real confession of the Divinity. Theodore of Mopsuestia was condemned by the Council of Constantinople for interpreting the words as an exclamation of wonder, merely.

<sup>10</sup>Blessed are they.—This is a consolation for us. It is a Hebraism for far more blessed.

Obstinacy :

1st. Bad in private life.

2nd. Bad in public life.

3rd. Cured only by miracle.

Thomas's faith :

1st. It was very great afterwards.

2nd. He preached all his life and died a martyr.

3rd. His finger is yet in Rome.

30. Multa quidem et alia signa fecit JESUS in conspectu discipulorum suorum, quæ non sunt scripta in libro hoc.

31. Hæc autem scripta sunt ut credatis quia JESUS est Christus Filius Dei, et ut, credentes, vitam habeatis in nomine ejus.

30. Many other signs also <sup>1</sup>did Jesus in the sight of his disciples, which are not written <sup>2</sup>in this book.

31. But <sup>3</sup>these are written, that you may believe that Jesus is ‘the Christ, ‘the Son of God : and that, believing, you <sup>4</sup>may have life in his name.

Two nice questions arise regarding those two verses.

The first is: Why did not the Apostles write more? Why did not Our Lord write more than imaginary names of Pharisees on

the floor of the Temple? The Gospel was not to be propagated by writing. It might be illustrated or explained—but that was an exception. The whole Church was to be founded, sustained, and guided by a LIVING VOICE. That is the theory of Christianity. A theory missed and ignored by heretics of every description. The few things which the Evangelists record are not a perfect history, but a short summary of events which impress some of the things they taught by word of mouth, upon those who had not the chance or opportunity of hearing them.

The second is : Was this the original conclusion of the book or the Gospel according to S. John? The next chapter was always a part of S. John's Gospel, and all the most adverse critics could conclude was, that it was written by himself as an appendix, at some period shortly after the writing of the rest. The supremacy of Peter has made very sharp critics.

<sup>1</sup>*Did Jesus.*—This expression refers to the time between His Resurrection and Ascension especially. It is indubitable that during those days He instructed His Apostles in all that belonged to the belief and mode of government of the future Church. All these instructions were like state secrets, and not to be revealed, except in course of time.

It may also refer to the portion of His life before His Passion. The Evangelists gave us scraps and specimens, and that is all.

<sup>2</sup>*In this book.*—This observation refers to S. John's own Gospel which our friends, the critics, think is here concluded.

<sup>3</sup>*These are written.*—It was not the purpose of any to write except the inspiration came and moved them to do so.

<sup>4</sup>*The Christ.*—That is the Messias promised of old to the Jews, and waited for so anxiously.

<sup>5</sup>*The Son of God.*—Here S. John insists upon His Divinity. A strong point throughout the whole Gospel.

<sup>6</sup>*May have life.*—This life is what the Evangelist wrote His Gospel to secure. A life of innocence here, and a life of glory hereafter.

#### Tradition :

- 1st. It is surer by being oral.
- 2nd. The minds of people retain it.
- 3rd. It can never be rooted out. It is immortal.

#### All in the Gospels :

- 1st. This thought is a foolish one.
- 2nd. It is repudiated by the writers of these books.
- 3rd. Advanced only by heretics.

## CHAPTER XXI.

*Christ manifests himself to his disciples by the sea-side, and gives Peter the charge of his sheep.*

1. Postea manifestavit se iterum Jesus discipulis, ad mare Tiberiadis. Manifestavit autem sic :

2. Erant simul Simon Petrus, et Thomas qui dicitur Didymus, et Nathanael qui erat à Canā Galilææ, et filii Zebedæi, et alii ex discipulis ejus duo.

3. Dicit eis Simon Petrus: "Vado piscari." Dicunt ei: "Venimus et nos tecum." Et exierunt et ascenderunt in navim. Et illà nocte nihil pren-diderunt.

4. Mane autem facto, stetit Jesus in littore; non tamen cognoverunt discipuli quia Jesus est.

5. Dixit ergo eis Jesus: "Pueri, numquid, pulmentarium habetis?" Responderunt ei: "Non."

6. Dicit eis: "Mittite in dexteram navigii rete, et inventis." Miserunt ergo, et jam non valebant illud trahere præ multitudine piscium.

1. After this Jesus showed himself again to the disciples at the 'sea of Tiberias; and he showed *himself* after this manner.

2. There were together <sup>9</sup>Simon Peter, and Thomas who is called Didymus, and <sup>9</sup>Nathanael who was of Cana in Galilee, and <sup>4</sup>the sons of Zebedee, and two others of his disciples.

3. Simon Peter saith to them: I go a fishing, They say to him: "We also come with thee. And they went forth, and entered into a ship; and that night <sup>9</sup>they caught nothing.

4. But when the morning was come, Jesus stood on the shore; yet the disciples <sup>9</sup>knew not that it was Jesus.

5. And Jesus said to them : <sup>9</sup>Children, have you any meat ? They answered him : No.

6. He saith to them : <sup>9</sup>Cast the net on the right side of the ship, and you shall find. They cast, therefore; and now they <sup>10</sup>were not able to draw it for the multitude of fishes.

Before we can begin our exposition of this last chapter, we must try to show that its having been called in doubt is no

objection to its authenticity. It was always a part of S. John's Gospel, and there is no codex without it. Of modern copies we have none which leave it out, before the Reformation. The thing is settled at once, and we beg pardon of our readers for introducing the question of the authenticity of this chapter.

Rationalists are ferocious and Protestants are disheartened. We do not concern ourselves about one class or the other, unless they apply to us for admission into the Catholic Church. The received opinion is, S. John wrote it as an appendix. It is perfectly orthodox and has been received as such, even by heretics.

Having disposed of the question of the authenticity of this chapter—a question which never should have been raised—we go on to the explication of its very important contents.

There are suggestions here, of a sublunary character, which are not beneath the attention of a commentator. Our Lord was gone, the women who ministered to Him found out that He was risen, and required no more ministration. He was away in heaven with His angels, and only came down to this miserable earth now and again to square some difficulty, and went off as soon as it was done.

We must try and understand the situation. Our Lord had gone to heaven to resume His old joys after the terrible humiliations. Do we understand what those humiliations cost him? To see and feel Himself mauled and tortured by worthless things to whom He was giving life and vigour! He was in heaven, and left all this wretched planet and His disreputable followers to their fate.

Yet He must come down. He loved us too much to leave us to the mercies of the world.

Those who try to understand celestial happiness know what a miserable little black ball this earth of ours is. Astronomy shows us that our grandest heroes here—when presented to the Universe—are like ants crawling across an ordinary cornfield. We are wretched things. The soul of the greatest saint or warrior is but a penny fee, or a joubjout—compared to the glory of an angel to the whole of us put together!

Yet He condescends to look after us. He goes up to His angels, tells them about all He went through for those poor things whom He wished to ennable by taking their nature. He states that they are going astray, and He must tear Himself

away from the company of all the angels and saints to come down here and perform a part of His duty.

What is this duty now?

The Apostles have got into disgrace. We must confess it. Our Lord and they were hitherto supported by the generous women who followed them. Magdalen was the chief of those. The supplies do not come in now, since their desertion of Our Lord has disgraced them. Magdalen will not give them any ointments or money. They are fairly stranded.

Peter says: "let us go and fish."

The great idea of Our Lord's providence is not caught yet even by His disciples. They are determined to support themselves by the labour of their hands, since the women deserted them.

It seems to the writer of these pages that they went to fish in a bad temper; and, rather in defiance and forgetfulness of all that was foretold them. They could make out a living by their own industry, and did not mind what they were ordered by Our Lord.

They essayed their old craft thus, and toiled lustily, but—caught nothing!

What a glorious lesson! We cannot keep this for an appendicinal platitude but must let it out here. *They caught nothing.*

The forces of nature are exhausted. The powers of grace are not yet understood. Our Lord looks from His imperial throne, and sees all this. There is a sort of smile upon His countenance, and he says: "let me go, it is hard to go, down to that little spot called earth, to put these creatures right."

They are all hungry from their night's labours, and all hope is lost as the morning dawns, when the fishes can see. They are coming in to shore, heartless and discontented. They trusted in themselves and *nought* was the consequence. They are coming home in despair, when the eyes of the most intelligent catch a figure on the shore. They did not recognise who it was. It was a grand majestic man in a poor garb, and they did not mind him much.

This figure speaks to them in a patronising tone, and asks, for curiosity, if they had caught any fish. "Children," He says patronisingly, "have you any meat?"

They answer Him—"No."

Let us take in the situation again. They have been toiling all night and caught nothing. He said : by yourselves you can do nothing. They have been *doing* by themselves and *did* nothing. He let them see the impotence of nature without grace. They did not know who He was all the time. He wanted them to understand how little human talent can do for heaven if it be not helped by grace and sanctity.

Now is the time for showing them their impotence, and who it is who can make them powerful.

*Cast the net on the right side of the ship.* The catch was miraculous—so much so, that it put them out of their senses, and Peter jumped clean into the sea.

This is a beautiful episode, on the borders of the lake, where He toiled and spoke so much.

Its importance can only be understood by the circumstances. These followers of Our Lord were rather disheartened. Whilst He was on earth He could make bread by miracles ; now He was gone, they must shift for themselves. They try, and He makes them fail. As soon as they obey His command, everything turns out quite differently.

So many fishes are caught, that they cannot find out what they are to do with them.

#### THE EPISODE.

He has a fish cooked for them already, just as they land, and a piece of bread also. What a glorious proof of Providence. He gave them more than they could possibly want in the nets, and He had a repast over and above prepared for them. Just like His generosity.

<sup>1</sup>*Sea of Tiberius.*—He had ordered them to go on to Galilee, and thither they went, *expectantes bonam spem.*

<sup>2</sup>*Simon Peter.*—We wonder at his taking in Thomas so soon. Perhaps it was because he repented of his obstinacy.

<sup>3</sup>*Nathanael.*—This is Bartholomew, as we have shown in S. Matthew x. 3.

<sup>4</sup>*The sons of Zebedee.*—The Evangelist himself is one of those, and he says this for the sake of his elder brother.

<sup>5</sup>*We also come with thee.*—They already began to follow Peter's directions ; aye, even his will.

<sup>6</sup>*They caught nothing.*—How curtly put.

<sup>7</sup>*Knew not*.—During His apparitions, He always disguised Himself at first, and revealed Himself afterwards.

<sup>8</sup>*Children*.—This was a term of familiarity.

<sup>9</sup>*Cast the net on the right side*.—There seems to be a double meaning here.

<sup>10</sup>*Were not able to draw*.—This is the consequence.

**Work by nature:**

1st. Great toils.

2nd. Little profits.

3rd. Nothing for heaven.

**Work by grace:**

1st. Catch everything you want.

2nd. Catch more than you want.

3rd. Hard work with surplus.

7. *Dixit ergo discipulus ille quem diligebat IESUS Petro: "Dominus est." Simon Petrus, cum audisset quia Dominus est, tunicā succinxit se (erat enim nudus), et misit se in mare.*

8. *Alii autem discipuli navigio venerunt (non enim longè erant à terrā, sed quasi cubitis ducentis), trahentes rete piscium.*

9. *Ut ergo descenderunt in terram, viderunt prunas positas, et pisces superpositum, et panem.*

7. That disciple, therefore, whom Jesus loved said to Peter: <sup>1</sup>*It is the Lord.* Simon Peter, when he heard that it was the Lord, girded his coat about him, <sup>2</sup>*(for he was naked,) and <sup>3</sup>cast himself into the sea.*

8. But the other disciples <sup>4</sup>*came in the ship, (for they were not far from the land, but as it were two hundred cubits,) <sup>5</sup>drawing the net with fishes.*

9. As soon, then, as they came to land, they saw <sup>6</sup>*hot coals lying, and a fish laid thereon, and bread.*

The discovery of Our Lord is well placed here. S. John was the first to know him. S. Chrysostom says: *Proprios sibi mores exhibent discipuli, Petrus et Joannes. Ille ferventia hic sublimior, ille promptior hic perspicacior.* We can find in S. Chrysostom's words a solution to all the problems which commentators raise on the passage. S. John knew him because He dropped His disguise for John's sake, or because John watched more closely.

Then we see Peter jumping into the water. It does not appear whether he swam or waded, or whether he walked upon the waters, or went to the bottom until he came to where he could wade. The distance from the shore was not great, two hundred and fifty yards, and, therefore, he could have reached it in any of the sixteen ways known to sailors for escaping drowning.

The whole thing is fine to think of. Peter's fervour and John's coolness are a contrast. To be near the Lord is Peter's idea, to find Him out is John's. The food prepared for them by Our Saviour is generally understood to have been miraculous. He wanted to confirm their faith by a little realism.

<sup>1</sup>*Whom Jesus loved*.—This is his honour and glory. How sweet it is to see him give his name in that way.

<sup>2</sup>*It is the Lord*.—The way in which he discovered this has not been revealed to us, so speculations are useless.

<sup>3</sup>*For he was naked*.—In working in Italy and the East, men wear nothing but a mere *strophion* about their loins, or a pair of drawers.

<sup>4</sup>*Cast himself*.—This is splendid. Peter put on his clothes before he went to swim—everybody else takes them off. He tumbled in and did not care what the consequences might be. He wanted to come to Our Lord—and he knew very well that no element could prevent him. We think this deed perfectly characteristic.

<sup>5</sup>*Came in the ship*.—These took their time and thereby showed that they were not as fervent as poor Peter.

<sup>6</sup>*Drawing the net*.—The net was full and they were not able to get it into the boat. They pulled it after them.

<sup>7</sup>*Hot coals . . . . and a fish*.—Their meal was just cooked for them, and they had appetites for it.

#### Fervour :

- 1st. Rushes ahead rapidly.
- 2nd. Finds coldness on the way.
- 3rd. If it keeps on it succeeds.

#### Cool piety :

- 1st. Is safer, but not so lovable.
- 2nd. It does much good.
- 3rd. It reaches its heavenly banquet.

10. Dicit eis Jesus: "Afferte de piscibus quos previdistis nunc."

11. Ascendit Simon Petrus, et traxit rete in terram, plenum magnis piscibus centum quinquaginta-tribus. Et cum tanti essent, non est scissum rete.

12. Dicit eis Jesus: "Venite, prandete." Et nemo audebat discubentium interrogare eum: "Tu quis es?" scientes quia Dominus est.

13. Et venit Jesus, et accipit panem et dat eis, et pisces similiter.

14. Hoc jam tertio manifestatus est Jesus discipulis suis, cum resurrexisset a mortuis.

10. Jesus saith to them: Bring hither of 'the fishes which you have now caught.

11. Simon Peter went up, and drew the net to land, full of 'great fishes, one hundred and fifty-three: and although there were so many, the net 'was not broken,

12. Jesus saith to them: Come and 'dine. And none of them who were at meat durst ask him: 'Who art thou? knowing that it was the Lord.

13. And Jesus 'cometh and taketh bread, and giveth them, and 'fish in like manner.

14. This is now the third time that Jesus was manifested 'to his disciples after he was risen from the dead.

There is a fine lesson in this fishing miracle. Our Lord shows them that He is Lord of all things still. He only appeared to them up to this, and had His wounds touched. All must see now His supreme power. Where could He get materials for a fire, and where could He get a fish to fry on that bleak shore? The miracle was deeper than His usual ones, because it required a short and simple process of reasoning. They were looking for food all night and could find none: at His word they caught so much as not to be able to stow them away. This was like the first miracle, which made Peter fall at Our Lord's feet and beg Him to depart from him, as being a sinful man. Two wonderful things stood before them. The full and unbroken net, and the meal already cooked for them. No wonder they were dumb and spoke not.

We see in this miracle another aspect of Our Lord's manner in making known His Resurrection. We have already spoken of the pain it must cost even a glorified body, to leave Heaven and do some wretched duty in this poor fog-stricken planet of ours. To turn cook, as it were, and invite them to a *fête champêtre* is

quite a new thing. This was done for the sake of reaching their intelligences through their stomachs. There was scarcely any other way of doing it except by transformation. They toiled and could catch nothing. He could catch fish without hook or net, and cook it without sticks or trouble. They can now recognise their Master come to life. This was not the only thing He did to remind them of His new existence.

*Apropos.* It occurs to us here that our Lord wanted to show that His glorified body was not like that of Lazarus or those of the others whom He raised from the tomb. This we see in the case of Magdalen being repulsed. She might imagine Him to be the same as her brother Lazarus, who lived like an ordinary Christian. The disciples might do the same if He did not stand in their midst unexpectedly and go away without opening doors. It was His wisdom to give us this lesson.

<sup>1</sup>*The fishes you have now caught.*—The fish which was being roasted as they landed was not enough for them all.

<sup>2</sup>*Peter.*—He did not wait to dry his clothes at the fire, but went to haul the net in at once.

<sup>3</sup>*Great fishes, one hundred and fifty three.*—Only an eyewitness could write this. A fisherman also shows his knowledge.

<sup>4</sup>*Was not broken.*—The net this time was miraculously enabled to exceed its own capacity and tension. How perfect was this miracle in every way.

<sup>5</sup>*Dine.*—Dine in the morning ! It meant, take a meal. Just as *mitagessen* (midday eating) the German for dinner may be applied to a meal taken at half-past eight in the evening.

<sup>6</sup>*Who art thou ?*—This is the essence of simplicity and how beautiful ! Some did not know how He came there. This was His first apparition in Galilee.

<sup>7</sup>*Cometh.*—He evidently did the host on the occasion.

<sup>8</sup>*Fish.*—He distributed the comestibles Himself.

<sup>9</sup>*To His disciples.*—This was the third time to *many* of His disciples ; but it was the seventh when we count private appearances.

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#### Paterfamilias :

1st. Provides for the wants of his children.

2nd. Sees that they have enough.

3rd. Looks after that himself.

#### Peculiar miracle :

1st. The fishes caught were enough for a town.

2nd. The one fish on the coals was strange.

3rd. Their being all dumb-founded.

15. Cùm ergò prandissent, dicit Simoni Petro Jesus : " Simon Joannis, diligis me plùs his ? " Dicit ei : " Etiam, Domine : tu scis quia amo te." Dicit ei : " Pasce agnos meas."

16. Dicit ei iterùm : " Simon Joannis, diliges me ? " Ait illi : " Etiam, Domine : tu scis quia amo te." Dicit ei : " Pasce agnos meos."

17. Dicit ei tertio : " Simon Joannis, amas me ? " Contristatus est Petrus quia dixit ei tertio " Amas me ? " et dixit ei : " Domine, tu omnia nōsti : tu scis quia amo te." Dixit ei : " Pasce oves meas.

18. " Amen, amen dico tibi, cùm essem junior, cingebas te et ambulabas ubi volebas : cùm autem senueris, extendes manus tuas, et aliis te cinget et ducet quod tu non vis."

19. Hoc autem dixit significans quā morte clarificaturus esset DEUM. Et cùm hoc dixisset, dicit ei : " Sequere me."

15. When, therefore, <sup>1</sup>they had dined, Jesus saith to Simon Peter : Simon *son* of John, lovest thou me <sup>2</sup>more than these ? He saith to him : Yea, Lord, thou knowest that <sup>3</sup>I love thee. He saith to him : Feed <sup>4</sup>my lambs.

16. He saith to him again : Simon, *son* of John, lovest thou me ? He saith to him : Yea, Lord, <sup>5</sup>thou knowest that I love thee. He saith to him : <sup>6</sup>Feed my lambs.

17. He saith to him the third time : Simon, *son* of John, lovest thou me ? Peter <sup>7</sup>was grieved because he said to him the third time, Lovest thou me ? And he said to him : Lord, thou knowest all things : thou knowest that I love thee. He said to him : <sup>8</sup>Feed my sheep.

18. Amen, amen I say to thee : when thou wast younger, thou didst gird thyself, and didst walk where thou wouldest : but when thou shalt be old, thou shalt <sup>9</sup>stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not.

19. And this he said, signifying by what death he should glorify God. And when he had said this, he saith to him : <sup>10</sup>Follow me.

The Apparitions of Our Lord, after His Resurrection, were not casual. Each one had a great object. The first public appearance was made to verify the fact. The second, to give the power of conferring Sacraments, or what is called Jurisdiction, to which

is annexed the power of forgiving sins. This, His third Appearance to the whole College of Apostles, is to give the crowning privilege of His Life and Mission—THE SUPREMACY OF PETER. This was promised before, at the first confession of His Divinity. Peter was older than many. He always was considered as next to Our Lord. “Tell,” said the Angels at the tomb, “the disciples and Peter.” Notwithstanding the denial, he had a special apparition of Our Lord for himself, S. Luke tells us.

Now comes the moment when these peculiar pre-eminentes which belonged to him indisputably, for such a length of time, should be consolidated into one strong living fact. Our Lord's preparations, whether of people's minds or dispositions must end in a dogmatical fact. We have seen this in the case of the Eucharist, Baptism, and the revelation of the Trinity.

Before the whole body Our Lord asks Peter “Lovest thou me more than these?” A foolish Protestant commentator explains it as “Dost thou love me more than thou lovest these companions of yours?” We have seen this interpretation only in one, but we fear it has been copied. No one of sense could think of Our Lord asking such a question. He asks “Dost thou love me with a greater love than all these individually and collectively have for me?”

We must now make two distinctions of loves. The Greek and Latin give them; but our English language cannot without a periphrase. The Greek *Φιλεω* and *Αγαπω*, and the Latin *Amo* and *diligo* are perfectly distinct. The second term in both means a love of benevolence, and the first means a love of tenderness—our *Love* pure and simple.

It is well illustrated by S. Francis, of Sales, when he says: “A father loves his eldest son with a strong deep love, but never thinks of caressing him. He will put his youngest son upon his knee and treat him with all tenderness, anyone would think that the child was more loved than the young man; yet the child is sent off to become a Knight of Malta and the young man becomes heir to the property.”

Our Lord loved Peter with the big, strong, deep love which a father has for his first-born, but loved John with the other. Hence, when the distribution of honours comes, John is neglected and Peter gets the inheritance. It is well that John records this

and gives the incident with all his force and the deep power of his matchless simplicity.

Before Peter becomes honoured with his great charge he has to make a triple public confession of his love as an atonement for his triple denial. There is, however, a gradation in this love as there was in the other. He progressed in the denials as far as cursing and swearing that he never knew the man, he progresses here to the Φιλεω or *amo*. The idea of the Good Shepherd was given to them all, but was especially intended for Peter. Hence, it was, that Peter asked if he might pardon a man *seven* times, and Our Lord told him to do so *seventy times seven*. Love is the first disposition which a superior should have for his subjects. One who governs without having and inspiring love is no better than a jailor or a despot. This questioning of Peter then has a great significance. As an old writer remarks, *ruit potestas quam non fulcit charitas*.

We have then a satisfactory answering on Peter's part. To love Our Lord is to love everything belonging to Him. His lambs and His sheep are Himself in another way, for they are the members of His mystical body.

The Greek Ποιμην, or shepherd, is very expressive. Homer calls the king the *shepherd of the people*—Ποιμην λαων. The regal idea was always conveyed in that form. We then perceive that there is a regal title here given to Peter. It is repeated over and over again, so that its full extent may be understood. Peter has the lambs and the sheep to look after.

The gradations of this interrogatory are very nice in the Greek. Neither the Latin nor the English can render them properly. We must paraphrase them :

1st. "Simon, son of John, dost thou regard me kindly in a higher degree than your companions do ?"

"Lord, Thou knowest that I not only regard Thee kindly, but love Thee tenderly."

"Give food to my lambs."

2nd. "Simon, son of John, dost thou regard me kindly ?"

"This is too hard. Thou knowest very well that I love Thee tenderly."

"Guide my sheep."

3rd. "Simon, son of John, dost thou *love me tenderly ?*" (mark the change in our Lord's question).

"Thou knowest all things," etc.

"Feed my sheep."

The order in the Greek, after the second answer, is: *rule, lead out to the proper pasture, and preserve from evil pastures, wolves, thieves, and the rest, THE FLOCK* which is entrusted to your charge. Nothing could be fuller and more emphatic in conferring the supremacy.

The texts themselves are a fair groundwork for argument; but the traditional explanation of them is what shows us their meaning.

The secret working of a great principle explains its origin by its success. We have had this supremacy always working. It began with Peter and continued through his successors. It is not used except when expedient, and does not speak except when called upon. Authority should be silent except in cases that call for its interference. Real authority loathes self-assertion; sham authority cannot bawl too loudly.

Our Lord seldom spoke in giving orders but often in advice and instruction. The Church is sometimes seven centuries without declaring anything to be of faith; but when she does declare a thing it is with an *anathema*. Thus then has the Supremacy gone on, keeping its peace and ours, speaking when called upon, ruling sweetly like Divine Providence itself, and reaching from end to end.

<sup>1</sup>*They had dined.*—That is when they had partaken of the meal for which they had assembled.

<sup>2</sup>*More than these.*—Maldonatus connects this question with Peter's jumping into the sea when the others came to shore in the ship. It is wisely thought, and gave rise to the preference which came. It also gives a key to the true sense of this passage.

<sup>3</sup>*I love thee.*—This was the Φιλεω as remarked already.

<sup>4</sup>*My lambs.*—This represents the *Ecclesia credens*.

<sup>5</sup>*Thou knowest.*—One commentator (out of those we have read) remarks that Peter became afraid lest some prophecy about a future denial was going to come forth.

<sup>6</sup>*Feed my lambs.*—The Vulgate and the Recepta differ here, the former has *lambs*, and the latter *sheep*. The Greek seems preferable.

<sup>7</sup>*Was grieved.*—He was worse now when Our Lord asked him the same question and used his own word Φιλῶ Φιλεῖς.

<sup>8</sup>*Feed my sheep.*—This was the full command over all. He was to guide and feed the flock.

<sup>9</sup>*Stretch forth thy hands.*—People about to be crucified did this.

<sup>10</sup>*Follow me.*—Imitate me is the general interpretation.

Papal Supremacy :

- 1st. Necessary for one fold.
- 2nd. Necessary for authority in matters of faith.
- 3rd. Necessary for custody of truth.

Peter's headship :

- 1st. From his vocation.  
Change of name.
- 2nd. From his profession of faith. "Build My Church."
- 3rd. From his great love of reparation. "Feed My sheep."

20. *Conversus Petrus, vidit illum discipulum quem diligebat JESUS sequentem, qui et recubuit in coenâ super pectus ejus et dixit : Domine, quis est qui tradet te ?*

21. *Hunc ergo cum vidisset Petrus, dixit IESU : "Domine, hic autem quid ?"*

22. *Dicit ei IESUS : "Sic eum volo manere donec veniam, quid ad te ? Tu, me sequere."*

23. *Exiit ergo sermo iste inter fratres quia discipulus ille non moritur. Et non dixit ei IESUS : "Non moritur ;" sed : "Sic eum volo manere donec veniam, quid ad te ?"*

20. Peter<sup>1</sup> turning about, saw that disciple whom <sup>2</sup>Jesus loved following, who also leaned on his breast at the supper, and said : Lord, who is he that shall betray thee ?

21. Him, therefore, when Peter had seen, he saith to Jesus : Lord, and <sup>3</sup>what shall this man do ?

22. Jesus saith to him : So I will have him to remain till I come, what is it to thee ? <sup>4</sup>follow thou me.

23. This saying, therefore, went abroad among the brethren, that that disciple <sup>5</sup>dieth not. And Jesus did not say to him : He dieth not; but, So I will have him to remain <sup>6</sup>till I come, what is it to thee ?

There is one new situation brought before us here. Our Lord has told Peter that he is to die a martyr, and He exhorts him to

follow His own example. It looks as if He took him for a walk away from the smoking embers upon which the fish was cooked. Peter took the words literally and accompanied Him a little distance in the rear. John expected to be asked to walk with them, and made signs to Peter seemingly as if he might be allowed to join them. The whole conversation arises from this.

There is another thought here. As we observed in the last commentary, Peter had the love of the eldest son, and John that of the youngest. Our Lord is giving Peter special instructions about the management of the future Church, the traditions he is to institute and the work he is to perform. All these things are too much for Peter just now, and as John was a great friend of his, he seems troubled about the beloved disciple not being admitted to the familiar conversation. He then puts a question which has a double force. What is to become of *him*, John? Is he to die a martyr like me, or is he to join us now in our conversation?

*Sic eum volo manere.* This verse has caused great quarrels. In the Greek it is *if*, in the Latin *so*. Some Latin copies have *if si* but they are rare.

A question arises here which never has been answered. Is S. John alive yet with Elias, and is he to come with him at the end of the world? We candidly confess that we have never seen an authentic account of S. John's death. He is the only Apostle whom the Church commemorates as having died a natural death. His mass is said in white and all the others in red.

He himself does not clear up the point in his Gospel, and leaves us just where he found us. The disciples could not be mistaken, and S. John was nearly a hundred years old when he wrote these words.

It is no heresy to say that S. John is alive, as human, still with Enoch and Elias, and that he will come with them before the final consummation.

<sup>1</sup>*Turning about.*—He walked off from the assembled brethren to accompany Our Lord and turned round to see who was following.

<sup>2</sup>*Jesus loved . . . leaned on his breast.*—There is certainly a tincture of sadness here. John evidently felt his being treated so coldly, and put the feeling into his Gospel. He was fond of Peter and gives the history of his Supremacy, although Peter was over thirty years dead at the time he wrote.

<sup>3</sup>*What shall this man do?*—The *do* is supplied. It is absent both in the Greek and Latin.

<sup>4</sup>*So.*—The few copies which combine the *si* and the *sic* and give us *if so* are not to be relied upon. They are a compromise.

<sup>5</sup>*Follow thou Me.*—That is the one thing about which Peter is to be concerned at the present moment.

<sup>6</sup>*Dieth not.*—It went abroad then and has come down to ourselves. S. John himself does not contradict it, and there it remains.

<sup>7</sup>*Till I come.*—S. John outlived the destruction of Jerusalem at all events, and whether he is still in the flesh is a problem.

Peter and John :

- 1st. Called almost together.
- 2nd. Favourites of Our Lord.
- 3rd. Returned favours—John at the last supper, Peter here.

Peter and John :

- 1st. Were together on this occasion.
- 2nd. Did the first miracle after Pentecost.
- 3rd. Have given the church much knowledge and wisdom.

24. *Hic est discipulus ille qui testimonium perhibet de his et scripsit hæc : et scimus quia verum est testimonium ejus.*

24. This is <sup>1</sup>that disciple who giveth testimony of these things, and <sup>2</sup>hath written these things ; and we know that <sup>3</sup>his testimony is true.

25. *Sunt autem et alia multa quæ fecit Jesus, quæ, si scribantur per singula, nec ipsum arbitror mundum capere posse eos qui scribendi sunt libros.*

25. But there are also <sup>4</sup>many other things which Jesus did, which, if they were written <sup>5</sup>every one, the world itself, I think, would not be able to contain the books that should be written.

These two verses are supposed by many writers to be more or less spurious. Now, we know S. John was a very old man when he wrote his gospel. He was reverenced by the whole Eastern Church, both as the disciple who had seen the Lord, and the disciple whom Jesus loved. His disciple Papias gives us beautiful

anecdotes concerning him, and many ancient writers are profuse in their encomiums upon the end of his old age, and the love which the Christians bore him. We hear his beautiful sermon still, "Little children love one another." We hear his apology for its repetition : "It was the commandment of the Lord." We hear furthermore his own comment : "If that be fulfilled the law is observed." We cannot go further. We have loved S. John from our youth, and the intimate acquaintance with his gospel has increased that love. May it lead to his Master.

<sup>1</sup>*That disciple.*—He lets us know who it is in his own modest way.

<sup>2</sup>*Hath written these things.*—There can scarcely be a more perfect evidence of the inspiration and authenticity of this book.

<sup>3</sup>*His testimony is true.*—The *we know* here, is rather a curious expression. Some say it came from his disciples who told him to put it in after they had read the Gospel.

<sup>4</sup>*Many other things.*—This expression is enough to silence all those who think everything necessary for salvation is to be found in the Gospel narratives.

<sup>5</sup>*Every one.*—Some think this an exaggeration. The world is supposed to be taken in a figurative sense ; and the force of that would be that Our Lord did things too big for the world to swallow. Some doubt the authenticity of these two last verses. All we can say upon the subject is this : If a man tries to explain everything, and settle all doubts, and put everything straight in printed volumes, S. John's words come perfectly true : *The world itself, I think, would not be able to contain the books that should be written.*

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A S H O R T G L O S S

U P O N

T H E E P I S T L E S O F S. J O H N.



# APPENDIX;

OR,

## A Short Gloss upon the Epistles

OF

### S. JOHN THE EVANGELIST.

BY

THE REV. PIUS DEVINE, PASSIONIST.

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### THE FIRST EPISTLE.

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## P R E F A C E.

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MANY ancient writers consider the Epistles (at least the First) of S. John as a sort of preface to his Gospel. We are not of that opinion, for it is an entirely distinct work, although it is easy to trace the same hand and the same heart in both.

There was never any question as to the authenticity of the First Epistle. Some doubts have been raised, chiefly in modern times, regarding the seventh verse of the fifth chapter. These we shall briefly touch upon when we give our exposition.

Catholic writers are divided in opinion as to the time of its composition. Those who think it belongs to the Gospel, either as a prefix or an affix, rest their theory upon the three first verses. These verses can be easily explained as having reference to his teaching and instructions amongst the people to whom he writes.

The opinion which has obtained most adherents (*See l'Abbe Drach in locum*) is, that the Apocalypse and the Epistles were written during S. John's exile in the Isle of Patmos. The Gospel, in our opinion, was written after his return to Ephesus, and is the last work of his life.

After the martyrdom of SS. Peter and Paul, S. John took up his permanent residence in Ephesus, and governed all the Churches of Asia. This would occur about the year 68 of our era. About the year 96 he was sent to Patmos, where he remained two years.

During his absence from Ephesus the new heresies started by Cerinthus, Ebion, Nicholas, and the mal-practices of Simon Magus, were ruining the Churches, now widowed of their chief pastor; and he wrote his First Epistle to stem the growing waves of error. One heresy denied the Divinity of Our Lord, and another denied the reality of His Humanity. Against both these he establishes the truth.

The Epistle is not directed to any particular Church, nor does it bear the name of the Evangelist. This can be accounted for

by his being in banishment, and obliged to have the Epistle brought to the mainland in secrecy, and so as not to betray its author or his messenger.

Some of the Fathers quote it as the Epistle to the Parthians, and hence many writers conclude that S. John evangelised the Parthians. A recent critic (Drach) shows that this was entirely a mistake. The Second Epistle was headed *Προς παρθενους*, contracted to *Προς Παρθους*, and hence the mistake.

This is why the Epistle is called *Catholic* or universal.

In the Epistles we find a genuine expression of S. John's spirit. His exhortations to brotherly love meet us at every corner; and no one, who reads his Gospel carefully, can doubt, from internal evidence, of his being their author.

We see also, that, in the first ages of the Church, the Apostles and their immediate successors were little inclined to commit their instructions to paper. It may be taken for granted that, humanly speaking, the Epistles would never have been written if it were not for heresies and abuses which arose in the Churches founded by the writers of them, and which they were unable to visit personally, just when an antidote was required.

This is plainly seen in S. Paul's Epistles, and still more plainly in those of S. John. In his Second and Third Epistles he even mentions the fact that he did not like to commit what he had to say to paper, but should reserve it until he paid his customary visit.

His Gospel and Epistles contain the special features of his dogmatic teaching, and indeed, the foundation of our theology. It is for this reason that we have considered it well to put our exposition of both into the same volume.

# THE FIRST EPISTLE OF S. JOHN.

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## CHAPTER I.

*He declares what he has seen and heard of Christ (who is the life eternal) to the end that we may have fellowship with God, and all good through him ; yet so if we confess our sins.*

1. Quod fuit ab initio, quod audivimus, quod vidimus oculis nostris, quod perspeximus et manus nostræ contrectaverunt de Verbo vitæ,

2. Et vita manifestata est, et vidimus, et testamur, et annuntiamus vobis vitam æternam, quæ erat apud Patrem et apparuit nobis :

3. Quod vidimus et audivimus, annuntiamus vobis, ut et vos societatem habeatis nobiscum, et societas nostra sit cum Patre et cum Filio ejus JESU-CHRISTO.

4. Et hæc scribimus vobis ut gaudeatis, et gaudium vestrum sit plenum.

1. That which was <sup>1</sup>from the beginning, which we have heard, which we have <sup>2</sup>seen with our eyes, which we have diligently looked upon, and our hands have handled, concerning <sup>3</sup>the Word of life;

2. (For <sup>4</sup>the life was manifested, and we have seen and do bear witness, and declare unto you the eternal life, which was with the Father, and hath appeared to us ;)

3. That which we have seen and have heard we declare unto you, that you also may have <sup>5</sup>fellowship with us, and our fellowship <sup>6</sup>may be with the Father, and with his Son Jesus Christ.

4. And these things we write to you, that you may rejoice, and <sup>7</sup>your joy may be full.

The opening verses of this Epistle, which many have considered as a preface to the Gospel, seem to us quite the contrary. They

are a preface to what he is about to indite in this Epistle. He shows them who he is, and why they ought to listen to his counsels, and eschew those of the heretics who were trying to undo his work amongst them. All the Church knew him to have been "the Beloved Disciple," and he is now the only survivor of the Apostles. Jerusalem was destroyed twenty years ago, and the links which bound the generation he addressed to the first Christians were being gradually broken. If broken by death, the matter could be tolerated; but broken by heresy was a thing the Apostle thought well to prevent. Hence, his anxiety to enlighten them. The sweetness and unction speak for themselves.

<sup>1</sup>*From the beginning*.—His Gospel opens with the words, *In the beginning*. These words signify eternity. *That which, quod*, in the neuter gender signifies the mystery of the Incarnation manifested in Our Lord's appearance. Time came in to give a glimpse of eternity, and S. John remembers this glimpse.

<sup>2</sup>*Seen with our eyes*.—Here comes a series of physical proofs, which rise one above the other, until, coming down from the eternal, he is able to certify the temporal, real, corporeal existence of Our Lord. We must remember his twofold object.

<sup>3</sup>*The Word of life*.—This does not mean preaching, or the Gospel. It means the *Λόγος*, or *Word made flesh*, which giveth life to everyone who cometh into this world.

<sup>4</sup>*The life*.—This life is not an abstraction, but an Incarnation. The parenthetic clause here is put in to make us avoid misunderstanding him. This real life, was *eternal life* with the Father, and *appeared to us*.

<sup>5</sup>*Fellowship*.—This is the unity of faith which the new heretics were endeavouring to rend by false teaching.

<sup>6</sup>*May be*.—The Latin and the English would have told better in the indicative mood. There is no verb to correspond in the Greek.

<sup>7</sup>*Your joy may be full*.—This is the aim of his writing. He does not wish to rebuke them, but to warn them. The Apostle of charity loves unity, and sees joy only in *fratres habitantes in unum*.

#### The Incarnation :

- 1st. Union of two natures.
- 2nd. Union of Creator with creature.
- 3rd. Union of Heaven with earth.

#### Life of the Church :

- 1st. Belief in Our Lord's Divinity.
- 2nd. Unity of Faith under one head.
- 3rd. Charity in all its branches.

5. Et hæc est annuntiatio quam audivimus ab eo et annuntiamus vobis: Quoniam Deus lux est, et tenebræ in eo non sunt ullæ.

6. Si dixerimus quoniam societatem habemus cum eo, et in tenebris ambulamus, mentimur, et veritatem non facimus.

7. Si autem in luce ambulamus, sicut et ipse est in luce, societatem habemus ad invicem, et sanguis JESU-CHRISTI, Filii ejus, emundat nos ab omni peccato.

8. Si dixerimus quoniam peccatum non habemus ipsi nos seducimus, et veritas in nobis non est.

9. Si confiteamur peccata nostra, fidelis est et justus ut remittat nobis peccata nostra, et emundet nos ab omni iniustitate.

10. Si dixerimus quoniam non peccavimus, mendacem facimus eum, et verbum ejus non est in nobis.

5. And this is the <sup>1</sup>declaration which we have heard from him, and declare unto you: That <sup>2</sup>God is light, and that in him there is no darkness.

6. If we say that we have fellowship with him, and <sup>3</sup>walk in darkness, we lie, and do not the truth.

7. But if we walk in the light, as he also is in the light, we have <sup>4</sup>fellowship one towards another, and the blood of Jesus Christ his son cleanseth us from <sup>5</sup>all sin.

8. If we say that we have <sup>6</sup>no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins, he is <sup>7</sup>faithful and just to forgive us our sins, and to cleanse us from <sup>8</sup>all iniquity.

10. If we say that we have not sinned, we <sup>9</sup>make him a liar; and his word is not in us.

The argument of this portion of the chapter regards the state of Grace and the state of sin. The first state is called that of light. Truth and innocence are perfect only in God, and in us in proportion as we advance in virtue and come nearer to Him.

For this reason are the just styled in the Scriptures children of light, and the sinners and those in error children of darkness or persons sitting in the shadow of death. Evil spirits and demons are called princes of darkness.

Two ways of falling into sin after baptism concern the Apostle here; heresy and breaking the Commandments. The heresies which he had to combat were very like our modern ones. Simon

and others taught that if you were once justified, you were predestined, and if predestined, you could not sin. There is a tinge of modern Methodism and election about this. An error of this kind causes a person to sin on principle. To say that one can avoid all sins, even venial, is a heresy. The Council of Trent defines: "If anyone say that a man once justified can, during the whole period of his life, (without a special privilege of God such as the Church holds has been conferred upon the Blessed Virgin) avoid all sins, even venial ones, let him be anathema."—Sess. VI. de Justif, Can. XXIII.

There is another heresy broached by the Reformers, against which the same Council has also hinted an Anathema. They taught that the just sinned even in their good actions. This is condemned in the XXV. Canon of the same Session.

The second sort of sins are those committed by bad Christians, who preserve indeed the unity of the faith, but give it the lie by practice. The case of these is not so bad as those of the others, because if they sin they know they do wrong, and are very far from defending themselves in making a false step.

When commentators, like Cornelius A' Lapide, consider this Epistle as addressed to the Parthians, they are driven to the subterfuge of saying that these Orientals were greater sinners than the Occidentals. This is poor reasoning. The other theory, that the Epistle was written from Patmos for the Christians of Asia about Ephesus, does not require more than the supposition that both kinds of sin were on the increase since the Saint was exiled.

He tells them now how this darkness is to be put away, and light—the light of grace—brought in to take its place. Confession is the one means left to those who fall away, either from faith or merely from justice. This confession must be accompanied by public reparation, if the apostacy has given scandal, and it must be from a contrite heart if the sin be known only to God. S. Chrysostom says: "Penance is contrition in the heart, confession in the mouth, and humility in all one's works."

All commentators, except a few Protestants of the old school, acknowledge that S. John means sacramental confession here. The Greek word in the text is the word used even yet in the Greek liturgy, for sacramental or auricular confession.

Confession (if there be a priest convenient) is necessary for grave sins, and useful for venial sins. It is the one means by

which the merits of Jesus Christ are applied to the soul of a fallen Christian, and the one means which verifies more than any other the words of S. John in the text : “The blood of Jesus Christ, his Son, cleanseth us from all sin,” v. 7. The abolition of confession has been a serious thing for people brought up in heresy ; but it could not exist when there were no Orders.

<sup>1</sup>*Declaration*.—The Apostle writes here authoritatively, and gives a solemn pronouncement of an undying truth.

<sup>2</sup>*God is light*.—God is the light inaccessible, the essential light, from whom alone can all truth and sanctity be derived as from a source.

<sup>3</sup>*Walk in darkness*.—This may be error or sin. In the first case we are cut off from the body of the Church. In the second, from the soul of the Church. The first person plural is used in order to make the sentence seem less severe.

<sup>4</sup>*Fellowship*.—All who are in the union of the Church, make one mystical body of which Christ is the head. Those who err are members torn off. If we are in grace we *walk* in holiness—to stop is to recede.

<sup>5</sup>*All sin*.—Every kind of sin, original, actual, mortal, venial, against God, our neighbours, or ourselves—provided we receive it in the sacraments with proper dispositions.

<sup>6</sup>*No sin*.—At least venial sins.

<sup>7</sup>*Faithful and just*.—He will keep His word which He promised to Peter and the others, as well as their successors. He is just in this, that if you place the conditions He requires, you have a right to forgiveness by virtue of His free promise.

<sup>8</sup>*All iniquity*.—This is against the Montanists.

<sup>9</sup>*Make Him a liar*.—He has said *Omnis homo mendax*.

#### State of Grace :

- 1st. God's light shines in it.
- 2nd. The soul need never be afraid.
- 3rd. Death never comes amiss in it.

#### Confession :

- 1st. Made with sorrow.
- 2nd. Of every mortal sin.
- 3rd. No sin too great to be forgiven.

## CHAPTER II.

*Christ is our Advocate : we must keep His commandments, and love one another. We must not love the world, nor give ear to new teachers ; but abide by the Spirit of God in the church.*

1. Filioli mei, hæc scribo vobis ut non peccatis. Sed et si quis peccaverit, advocatum habemus apud Patrem, JESUM-CHRISTUM justum ;

2. Et ipse est propitatio pro peccatis nostris ; non pro nostris autem tantùm, sed etiam pro totius mundi.

3. Et in hoc scimus quoniam cognovimus eum, si mandata ejus observemus.

4. Qui dicit se nōsse eum, et mandata ejus non custodit, mendax est, et in hoc veritas non est.

5. Qui autem servat verbum ejus, verè in hoc charitas DEI perfecta est, et in hoc scimus quoniam in ipso sumus.

6. Qui dicit se in ipso manere debet, sicut ille ambulavit, et ipse ambulare.

1. 'My little children, these things I write to you, <sup>3</sup>that you may not sin, but if any man sin, we have an advocate with the Father, <sup>3</sup>Jesus Christ the just :

2. And he is the 'propitiation for our sins : and not for ours only, but also for those of <sup>3</sup>the whole world.

3. And in this we do know that we have <sup>3</sup>known him, if we keep his commandments.

4. He that saith he knoweth him, and <sup>3</sup>keepeth not his commandments, is a liar, and the truth is not in him.

5. But whosoever keepeth his word, the charity of God is truly <sup>3</sup>perfect in him : and by this <sup>3</sup>we know that we are in him.

6. He that saith he abideth in him ought himself also to walk, even <sup>10</sup>as he walked.

Methods of reconciliation were given us in the last chapter. Confession for grave sins and acts of sorrow for venial ones. Now we come to a new phase of the matter. If it be so easy to get forgiveness is there not a sort of licence to sin again ? S. John, showing the state of the sinner *in darkness*, has pointed out well enough how deplorable is his condition. The sinner knows very

well what his doom will be if death overtakes him in a state of mortal sin. He tries to deter them from sin.

But he will not allow them to despair, and when he taught us that every sin, no matter how great, is remissible, he gives us the grounds upon which this great work of divine mercy rests. It rests upon the merits of Jesus Christ.

As an advocate or interpleader with justice, we have the Passion and Death of Our Divine Lord. Some heretics make an argument from this passage about the uselessness of other intercessors. This is not fair.

In speaking and teaching the Catholic dogmas about the Intercession of the Saints, no Catholic theologian ever held that sins were remitted to us through the merits of any saint. No saint, not even the Blessed Virgin, has merits or sanctity except through Jesus Christ Our Lord.

But then, if, as S. John observes in i. 7, "we have fellowship one with another" when in the state of grace, what does that fellowship consist in? We hold that it consists in this, that we are all members of Christ's mystical body, and that, as in the human body, if one member be ailing another can relieve it or assuage its pain. The hand can chafe the foot, and the food taken by the mouth keeps life in the body. So in the mystical, one member can help another.

The merits of Jesus Christ and of one another can aid us. Hence the Article of the Creed: "I believe in the Communion of Saints." For this reason do we pray for one another, do angels and saints pray for us, and do we ask them to continue their intercession.

<sup>1</sup>*My little children.*—S. John was over ninety years of age when he wrote this Epistle. He had seen his spiritual children grow up under his watchful care, and, as if they were still babes, he addresses them in terms of endearment. This style well befitted the Beloved Disciple.

<sup>2</sup>*That you may not sin.*—This was observed to be the scope of the last chapter, and now he reiterates it.

<sup>3</sup>*Jesus Christ the just.*—One who had no need of atoning for Himself, but whose satisfactory works were all given to us.

<sup>4</sup>*Propitiation.*—That is the giving such Satisfaction for Sin as Divine Justice required, before Heaven should be opened even to repentance.

<sup>5</sup>*The whole world.*—This seems to forestall Jansenism; or, were there heresies of the same kind in the early ages of the Church?

<sup>6</sup>*Known him*.—This is equivalent to have loved Him. To S. John's mind—to have known Him is to have loved Him. *Vide* remarks on the 1st chapter of S. John's Gospel.

<sup>7</sup>*Keepeth not his commandments*.—This is the real test.

<sup>8</sup>*Perfect in him*.—It is perfect in so far that there is no mortal sin—or darkness—in him.

<sup>9</sup>*We know*.—Talking or writing about *love* is not enough.

<sup>10</sup>*As he walked*.—"If thou wilt be perfect . . . follow me."

**Forgiveness :**

- 1st. Should be given easily.
- 2nd. Should not be abused by new sins.
- 3rd. Should be sought immediately on falling.

**Signs of love of God :**

- 1st. To know Him by faith.
- 2nd. Keep His commandments.
- 3rd. Follow His footsteps.

7. Charissimi, non mandatum novum scribo vobis, sed mandatum vetus quod habuistis ab initio: mandatum vetus est verbum quod audistis.

7. <sup>1</sup>My dearest, I write not a new commandment to you, but an old commandment, which you <sup>2</sup>had from the beginning. The old commandment is the word which you have heard.

8. Iterum mandatum novum scribo vobis, quod verum est et in ipso et in vobis: quia tenebræ transierunt, et verum lumen jam lucet.

8. Again, <sup>3</sup>a new commandment I write to you, which thing is true both in him and in you: because the 'darkness' is past, and the true light now shineth.

9. Qui dicit se in luce esse, et fratrem suum odit, in tenebris est usquè adhuc.

9. He that saith he is in the light, and <sup>4</sup>hateth his brother, is in darkness even until now.

10. Qui diligit fratrem suum, in lumine manet, et scandalum in eo non est;

10. He that loveth his brother abideth <sup>5</sup>in the light, and there is <sup>6</sup>no scandal in him.

11. Qui autem odit fratrem suum, in tenebris est et in tenebris ambulat, et nescit quò eat, quia tenebræ obcæcaverunt oculos ejus.

11. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not <sup>7</sup>whither he goeth, because the darkness hath blinded his eyes.

Fraternal charity is always prominent in S. John's writings. It is the touchstone of true piety and the evidence of faithful fellowship with Our Lord.

The golden rule: "never do to another what you would not wish him to do unto you," is as old as the instincts of our nature. Moses recommended something like this charity when he wrote: "Thou shalt not hate thy brother in thy heart." Leviticus xix. 17, and also when he wrote: "Seek not revenge, nor be mindful of the injury of thy citizens." *Ib.* v. 18.

The glosses of the pharisees explained away the law of Moses, and the wickedness and selfishness of men obscured the primeval moral instinct. Charity was commuted, even between children and their parents, into offerings in the Temple, and the Jews were taught to love their friends and hate their enemies, as well as to insist upon the *lex talionis*. So far their charity may be called an old precept just worn out or obliterated.

Our Divine Lord put charity towards the neighbour on a new footing. "A new commandment I give unto you, that you love one another as I have loved you." (S. John, xiii. 34). We were not to show mere negative love, or the abstinence from doing harm towards our neighbour, as the old aphorism taught. We were to do unto him as we should have him do; nay more, we were to do as Our Lord showed us.

The heroic standard of fraternal charity was planted by Our Lord. He gave His life for His friends, aye, and for His enemies. Love is stronger than death, and the heroic Christians, the devoted saints of God, have shown it in every age of the Church. Martyrs, confessors, virgins, missionaries have given their lives for their neighbours, have wasted away their strength for thankless peoples and generations. This is the *new commandment*. It is not what is called a strict one, except under special circumstances (such as those of a parish priest for the sick, etc.), but it is one of those ordinances which shows in him who practises it his proximity to the charity which was in Our Lord Jesus Christ, and in His disciples, who all died for their neighbours.

<sup>1</sup>*My dearest*, or most dearly beloved.

<sup>2</sup>*Had from the beginning*.—This may refer to the instinct given in the moral order to the first man, or to the teaching of the Apostles from the beginning of their ministry. This latter seems the meaning usually accepted.

<sup>3</sup>*A new Commandment*.—Both in you and Him. The neuter here refers to the Commandment, and the *Him* refers to Our Lord. This has been explained.

<sup>4</sup>*Darkness*.—The darkness here may be special, and have reference to the false notions prevalent among Jews, and nations generally, before the coming of Christianity. It was considered patriotism to hate every neighbouring people, and to be always ready to ravage their towns and country with war and famine.

<sup>5</sup>*Hateth his brother*.—Here is the grand test of genuine charity. No man can love God and hate his brother, who is the image of God.

<sup>6</sup>*In light*.—He is sure to be a friend of God.

<sup>7</sup>*No scandal*.—He is not likely to give scandal, and a charitable man is never scandalised. “Charity thinketh no evil.”

<sup>8</sup>*Whither he goeth*.—This passage is very graphic, and requires no gloss.

Fraternal charity :

- 1st. An old instinct.
- 2nd. Revived by Our Lord.
- 3rd. Taught and practised by  
Him and His followers.

Hatred :

- 1st. Is of the devil.
- 2nd. Blinds our judgment.
- 3rd. Drives to deeds of evil.

12. Scribo vobis, filioli, quoniam remittuntur vobis peccata propter nomen ejus.

13. Scribo vobis, patres, quoniam cognovistis eum qui ab initio est. Scribo vobis, adolescentes, quoniam vicistis malignum.

14. Scribo vobis, infantes, quoniam congnovistis Patrem. Scribo vobis, juvenes, quoniam fortes estis, et verbum Dei manet in vobis, et vicistis malignum.

12. I write to you, <sup>1</sup>little children, because your sins are forgiven you for <sup>2</sup>his name's sake.

13. I write to you, <sup>3</sup>fathers, because you have known him who is from the beginning. I write to you, <sup>4</sup>young men, because you have overcome the wicked one.

14. I write to you, <sup>5</sup>infants, because you have known the Father. I write to you, <sup>6</sup>young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one.

15. Nolite diligere mundum, neque ea quæ in mundo sunt. Si quis diligit mundum, non est charitas Patris in eo :

16. Quoniam omne quod est in mundo concupiscentia carnis est, et concupiscentia oculorum, et superbia vitæ: quæ non est ex Patre, sed ex mundo est.

17. Et mundus transit et concupiscentia ejus: qui autem facit voluntatem Dei manet in æternum.

15. Love not <sup>1</sup>the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him.

16. For all that is in the world is the <sup>2</sup>concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life: <sup>3</sup>which is not of the Father, but is of the world.

17. And the world <sup>4</sup>passeth away, and the concupiscence thereof: but he that doeth the will of God abideth for ever.

Lest some people might take S. John's exhortations as applied to others than themselves, he includes all classes of people in his address. Some take the division literally, as the different stages of human life, and some take them as marking stages of the spiritual life and proficiency in virtue. Whichever way we take the division, we see the Saint arranging all those who have a knowledge of Christ into one camp and pointing out the enemy, the world. He arranges the forces of the world under three leaders, and suggests the strength of the enemy as gaining more power from the dispositions of the soldiers of the cross. In every stage of human life we meet the three enemies. The concupiscence of the flesh is stronger in youth; of the eyes in children; and of the pride of life in the respectable people beyond middle age.

<sup>1</sup>Little children.—This is a general address to all classes as has been remarked above. Our Lord used the same word in S. John's Gospel xiii. 33, *et alibi*.

<sup>2</sup>His name's sake.—The Grace which caused your sins to be forgiven must be increased for your struggle to preserve your innocence.

<sup>3</sup>Fathers.—These are the elders or heads of families. They have a deeper knowledge of God, the Creation, Incarnation, etc.

<sup>4</sup>Young men.—Youth budding into manhood is sorely beset with new temptations. To overcome them is praiseworthy.

<sup>5</sup>Infants.—Children just beginning their education: “because ye have

known the Father," i.e. they begin to pray and understand something of their Father who is in Heaven.

<sup>6</sup>Young men.—On account of the additional words put here : *Because you are strong and the word of God abideth in you*, we should consider these as men who persevered in the fervour of their youth even unto manhood.

<sup>7</sup>The world.—This term is used here as it is in the Gospel, to mean those people whom we call worldly and who try to serve God and Mammon, rather than very sinners.

<sup>8</sup>Concupiscence of the flesh.—Eating, drinking luxury, impurity.

Concupiscence of the eyes.—Ornaments, theatres, sports, fine dress, balls.

Pride of life.—Ambition, superiority, love of power, social rank.

<sup>9</sup>Which.—The relative has all three for antecedents.

<sup>10</sup>Passeth away, and quickly, too. God's work abideth for ever.

The world :

- 1st. Concupiscence of the flesh—fleet.
- 2nd. Concupiscence of the eyes—dazing.
- 3rd. Pride of life—grave.
- 4th. Time—Eternity.

God's works last for ever :

- 1st. They last in God's remembrance.
- 2nd. In the merit of the doer.
- 3rd. In the memory of those benefited.
- 4th. In the eternal reward.

18. Filioli, novissima hora est, et, sicut audistis quia Anti-christus venit, et nunc anti-christi multi facti sunt: undè scimus quia novissima hora est.

19. Ex nobis prodierunt, sed non erant ex nobis: nam, si fuissent ex nobis, permansissent utique nobiscum; sed ut manifesti sint quoniam non sunt omnes ex nobis.

18. Little children, it is <sup>1</sup>the last hour: and as you have heard that Antichrist cometh, even now there are <sup>2</sup>many Anti-christs; whereby we know that it is the last hour.

19. They went out from us, but they were not <sup>3</sup>of us; for if they had been of us, they <sup>4</sup>would no doubt have continued with us; but that they might be <sup>5</sup>made manifest that they are not all of us.

20. Sed vos unctionem habetis à Sancto, et nōstis omnia.

21. Non scripsi vobis quasi ignorantibus veritatem, sed quasi scientibus eam, et quoniam omne mendacium ex veritate non est.

22. Quis est mendax, nisi is qui negat quoniam JESUS est Christus? Hic est Antichristus, qui negat Patrem et Filium.

23. Omnis qui negat Filium, nec Patrem habet: qui confitetur Filium, et Patrem habet.

24. Vos, quod audistis ab initio in vobis permaneat: si in vobis permanserit quod audistis ab initio, et vos in Filio et Patre manebitis.

25. Et hæc est repromissio quam ipse pollicitus est nobis, vitam æternam.

20. But you have an unction from the 'Holy One, and you know all things.

21. I have not written to you as to such as know not the truth, but as to <sup>7</sup>such as know it, and that no lie is from the truth.

22. Who is a liar but he who denieth that <sup>8</sup>Jesus is the Christ? He is Antichrist who denieth the Father and the Son.

23. Whosoever denieth the Son, <sup>9</sup>neither hath he the Father. He that confesseth the Son hath the Father also.

24. Let that which you have heard from the beginning abide in you. If what you have heard from the beginning shall <sup>10</sup>abide in you, you also shall abide in the Son, and in the Father.

25. And this is the promise which he hath promised to us, eternal life.

Two great sins against charity are now to be combated. Error, heresy, or schism is the first, and hardheartedness is the next.

The Apostle of Charity, whose every word breathes the aroma of divine love, is severe upon heretics. He says well of them: *They went out from us but were not of us.* Those who fall away from the faith always seem in a triangular position before they fall. They are fault-finding, or given to personal views, or running on strange theories, or desirous of reforming every one (except themselves), up even to the Pope. The Catholic faith sits askew upon them like a suit of clothes which was never made to fit properly. These are not of us either in religion or in the world.

<sup>1</sup>The last hour.—*Novissima* does not strictly mean the last, but the newest; however, it is frequently used in that sense. The meaning here is, we are in the last stage of the spiritual world. There is to be no other great religious change until the end of time. The work of Antichrist—which is heresy—is the only new phase we shall see.

<sup>3</sup>*Many Antichrists.*—Every heresiarch and apostate are Antichrists.

<sup>4</sup>*Of us.*—They were not like us when amongst us.

<sup>4</sup>*Would have continued.*—Some consider this as a want of predestination. So it was if we consider that apostates did refuse to accommodate themselves to the ways of their former companions before falling.

<sup>5</sup>*Made manifest.*—The apostacy showed what they were.

<sup>6</sup>*Holy One.*—This is the Holy Ghost, whose gifts are various.

<sup>7</sup>*Such as know it.*—He is evidently writing to those who were well instructed, and for whose faith false teachers are lying in wait.

<sup>8</sup>*Jesus is the Christ.*—The man who denies the Divinity of Our Lord, is, in the opinion of S. John, the chief of liars.

<sup>9</sup>*Neither hath he the Father.*—To deny the Divinity of one person of the Holy Trinity, is to deny all the three, and contrariwise to confess the Divinity of the Son or Holy Ghost, is to confess the Trinity implicitly.

<sup>10</sup>*Abide in you.*—Keep to the doctrines you have heard from the Apostles and their authorised successors.

Heresy :

1st. Pretends greater purity of faith.

2nd. Never greater purity of morals.

3rd. Rejects obedience to authority.

4th. Tends to infidelity.

Orthodoxy :

1st. Adheres to the central authority.

2nd. Is always *one* and *consistent*.

3rd. Survives all heresies.

4th. Never can be conquered.

26. Hæc scripsi vobis de his qui seducunt vos.

27. Et vos, unctionem quam accepistis ab eo maneat in vobis. Et non necesse habetis ut aliquis doceat vos; sed, sicut unctio ejus docet vos de omnibus, et verum est, et non est menda-

26. These things have I written to you concerning <sup>1</sup>them that seduce you.

27. And the unction which you have received <sup>2</sup>from him, let it abide in you. And you have no need that any one should teach you; but as <sup>3</sup>his unction teacheth you concerning all

cium. Et sicut docuit vos, manete in eo.

28. Et nunc, filioli, manete in eo, ut, cum apparuerit habemus fiduciam, et non confundamur ab eo in adventu ejus.

29. Si scitis quoniam justus est, scitote quoniam et omnis qui facit justitiam, ex ipso natus est.

things, and it is truth, and is not a lie. And as it hath taught you, 'abide in him.

28. And now, little children, abide in him; that, "when he shall appear, we may have confidence, and not be confounded by him at his coming.

29. If you know that he is just, know also that every one who doeth justice is 'born of him.

The traditional teaching of the Church is here recommended as a bulwark against innovators. No new doctrines which contradict received ones, whether defined or not, ought to be listened to in the Catholic Church. The instincts even of the uneducated tell them this. They can very soon perceive a doctrine which is contrary to received teaching, and it is this instinct S. John refers to. Those who think there is a warrant here for ignorant people reading the Bible and asking the Holy Ghost for light, should recollect that not one in a thousand could read at the time S. John wrote, and that this very Epistle had to be read by bishops and priests, and explained to their flocks very much as we do at the present day. The laity did not read in those days. Kings signed themselves with a cross—his mark.

<sup>1</sup>*Them that seduce you.*—These were innovators in doctrine who went into various heresies, and whom he calls Antichrists.

<sup>2</sup>*From him.*—He does not use the noun here, as all those for whose instruction he wrote, knew very well that he meant Our Lord Jesus.

<sup>3</sup>*His unction.*—This comes from the Sacraments received in His name, Baptism, Confirmation and Eucharist.

<sup>4</sup>*Abide in him.*—Keep to the old traditions and teachings of the Apostles, even though the new men may seem saints, or as S. Paul says, "Angels of Light," do not listen to them.

<sup>5</sup>*When he shall appear.*—This appearance, which is to decide our eternal lot, comes first at the death of each one, and then at the Last Judgment for the whole world. The second repeats the first more solemnly.

*\*Confounded by Him.*—This shows us that heresy is a damnable sin, and one of the worst kind, because it needs others and justifies them.

*<sup>1</sup>Born of Him.*—Every Christian is born of the Holy Ghost, and becomes a co-heir with Jesus Christ in His Kingdom. We are adopted children of God.

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Instinct of Faith :

- 1st. To be found in all good people.
- 2nd. Is unerring in devotions.
- 3rd. *Vox populi Vox Dei.*

Abiding Faith :

- 1st. Stands the test of internal doubts.
- 2nd. Stands exterior arguments and difficulties.
- 3rd. Stands persecution and death.

## CHAPTER III.

*Of the love of God to us : how we may distinguish the children of God, and those of the devil. Of loving one another, and of purity of conscience.*

1. Videte qualem charitatem dedit nobis Pater, ut filii DEI nominemur et simus. Propter hoc mundus non novit nos, quia non novit eum.

2. Charissimi, nunc filii DEI sumus, et nondūm apparuit quid erimus. Scimus quoniam, cùm apparuerit, similes ei erimus, quoniam videbimus eum sicuti est.

3. Et omnis qui habet hanc spem in eo, sanctificat se, sicut et ille sanctus est.

4. Omnis qui facit peccatum, et iniquitatem facit: et peccatum est iniquitas.

5. Et scitis quia ille apparuit ut peccata nostra tolleret, et peccatum in eo non est.

6. Omnis qui in eo manet non peccat, et omnis qui peccat non vidit eum nec cognovit eum.

1. Behold, what manner of charity the Father hath bestowed upon us, that we should be named <sup>1</sup>and should be the sons of God ! therefore the world hath not known us, because it <sup>2</sup>hath not known him.

2. Dearly beloved, we are now the sons of God ; and it hath not yet appeared <sup>3</sup>what we shall be. We know that, when he shall appear, we shall be like to him ; because we shall <sup>4</sup>see him as he is.

3. And every man that hath this hope in him <sup>5</sup>sanctifieth himself, as he also is holy.

4. Whosoever committeth sin committeth also iniquity : and sin is <sup>6</sup>iniquity.

5. And you know that he appeared to take away our sins ; and in him there is <sup>7</sup>no sin.

6. Whosoever abideth in him <sup>8</sup>sinneth not : and whosoever sinneth hath not seen him, <sup>9</sup>nor known him.

In the last words of the last chapter, S. John tells us that, “he who doeth justice is born of Him.” He proceeds now to explain what are the privileges of an adopted child of God. There is first

a special grace communicated to us from God, which is a sort of emanation or full reflection of His holiness in our souls. The fruit of this here is sanctification and holiness, and then, such a dignity in the next world, that the soul will be enabled by the LUMEN GLORIÆ to see God even as He is, and to know the secrets of His mysteries and ways to men. We are even here no longer servants but children of God.

Such a great privilege is destroyed only by mortal sin, and whether that be a sin of the intellect, as sin of the will, or a sin of the passions ; it breaks the bonds of sonship.

<sup>1</sup>*And should be.*—A heavenly bestowed name has a virtue in it to make the thing or person so named, *be* what it is called. Hence, if He calls us *children of God*, children of God we are.

<sup>2</sup>*Hath not known Him.*—It did not recognise Our Lord because of His humility, neither can it recognise His followers.

<sup>3</sup>*What we shall be.*—The world will be surprised hereafter, when it sees the glory that was hidden under rags and wretchedness during the mortal lives of the Saints.

<sup>4</sup>*See Him as He is.*—The Saints see God as He is as soon as they are admitted to the beatific vision, and, therefore, they see our prayers and necessities, for all things are seen in God. “In Him we live, move, and have our being.”

<sup>5</sup>*Sanctifieth himself.*—Keepeth himself chaste is another rendering of the Greek. It is the hope of this vision which makes good people strive for holiness by the practice of virtue.

<sup>6</sup>*Iniquity.*—This is *law-transgression*. One mortal sin drives grace from the soul—no matter of what species it is.

<sup>7</sup>*No sin.*—Our Lord had to take away the sins of the world, and not His own, as S. Paul tells us, *qui peccatum non fecit*.

<sup>8</sup>*Sinneth not.*—As long as he abideth. Sin and abiding in God by grace are incompatible terms.

<sup>9</sup>*Nor known him.*—This has a twofold sense. If we knew God as we ought, or as S. John did, we could not have the heart to offend Him. If the heretics knew Him and His teaching as we do, they would not teach outlandish doctrines, and open the door to crimes and sins.

## Children of God :

1st. We should be proud of the distinction.

2nd. Behave worthy of our birthright.

3rd. Copy the features of His sanctity, and be thereby recognised as sons.

## Doers of iniquity :

1st. Do not see—or keep God before them.

2nd. Forget Him for the time.

3rd. False doctrines—for this reason—teach sin.

7. Filioli, nemo vos seducat. Qui facit justitiam justus est, sicut et ille justus est.

8. Qui facit peccatum ex diabolo est, quoniam ab initio diabolus peccat. In hoc apparuit Filius DEI, ut dissolvat opera diaboli.

9. Omnis qui natus est ex DEO peccatum non facit, quoniam semen ipsius in eo manet; et non potest peccare, quoniam ex DEO natus est.

10. In hoc manifesti sunt filii DEI et filii diaboli. Omnis qui non est justus non est ex DEO, et qui non diligit fratrem suum :

11. Quoniam hæc est annuntiatio quam audistis ab initio, ut diligatis alterutrum.

12. Non sicut Cain, qui ex maligno erat et occidit fratrem suum. Et propter quid occidit eum? quoniam opera ejus maligna erant, fratres autem ejus justa.

7. Little children, let no one deceive you: he that doeth justice is just, as he also is just.

8. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God appeared, that he might destroy the works of the devil.

9. Every one that is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10. In this the children of God are manifest, and the children of the devil: whosoever is not just is not of God, nor is he that loveth not his brother:

11. For this is the declaration which you have heard from the beginning, that you should love one another.

12. Not as Cain, who was of the wicked one, and killed his brother. And for what cause did he kill him? Because his own works were evil, and his brother's just.

Habit is a second nature, and it is more difficult for one who has a habit of any virtue to fall into the sin opposed to it, than it is for a man who has a habit of vice to do an act of the opposite virtue. This truth, which nature teaches us, should be kept in mind when we try to understand the seeming paradoxes which meet us in these terse sentences of S. John. An old saint, like S. Paul, the hermit, for instance, cannot be conceived as committing a sin of adultery or murder. It would upset all that human experience ever taught us. At the same time, the greatest debauchee in the world would do nothing extraordinary if he sometimes showed respect to a modest woman. Our human nature and the innate good which is in us is never thoroughly destroyed during this life.

There is another aphorism, founded on the first fruit of experience, which says: *Nemo repente fit pessimus*. A man who falls into a serious sin from being a long time in the state of grace, has prepared the way for his fall by frequent minor infidelities. Now, the man who washes out his venial transgressions every day, and goes to his couch with an act of contrition and a determination to avoid such sins if he see the morrow, is one of those who *abideth* in the love of God.

To say that a person once justified cannot sin, is a heresy, condemned over and over again. The falling away from justice is so common in this world that the advocates of Calvin's hellish axiom must fall back on the hypothesis that if a man fall into gross sins from being a good man, it is a sign that he never was justified. This hypothesis has not a shadow of foundation.

Not only do justified men fall away, but as a rule, they fall lower than those who were never in the way of salvation. *Corruptio optimi pessima*. Who can fall so low as an apostate priest, or nun? Who is so dead to shame, human respect, and decency? Who else in this world glories in his shame like one of those? It was well said of a late apostate who died an infidel: "Only a priest or an angel could fall so low."

<sup>1</sup>*Justice*.—Not he that doeth just things. The greatest sinner in the world may pay his lawful debts and rob nobody. *Justice* means works done in a state of grace.

<sup>2</sup>*Of the devil*.—The just man is a son of God, and the sinner is a son of the devil.

<sup>3</sup>From the beginning.—The devil sinned almost immediately after his creation, and continues since to tempt others to sin.

<sup>4</sup>Destroy.—This was the main—though, perhaps, not the principal—object of the incarnation, to take away sin.

<sup>5</sup>Doth not.—Usually abstains from sin and dreads it.

<sup>6</sup>Seed.—This is sanctifying grace.

<sup>7</sup>Cannot sin.—As long as he remains in grace—in sensu composito—but if he casts away grace, he can sin.

<sup>8</sup>Manifest.—Sin is the first dividing line.

<sup>9</sup>Loveth not his brother.—This is the second line.

<sup>10</sup>From the beginning.—Of S. John's teaching at least.

<sup>11</sup>Of the wicked one.—Gave in to diabolical suggestions, and thus became a child of perdition.

<sup>12</sup>His own works were evil.—The first terrible effect of envy was fratricide.

Faith without works :

1st. Spoken against by SS. Peter, James, and John.

2nd. Advocated by ancient and modern heretics.

3rd. Evidently a doctrine of the devil.

Envy :

1st. Makes us hate our neighbour's good.

2nd. Slew Abel—first murder.

3rd. Put Our Lord to death.

4th. Causes deadly evils still.

13. Nolite mirari, fratres, si odit vos mundus.

14. Nos scimus quoniam translati sumus de morte ad vitam, quoniam diligimus fratres. Qui non diligit manet in morte.

15. Omnis qui odit fratrem suum homicida est: et scitis quoniam omnis homicida non habet vitam æternam in semetipsa manentem.

13. Wonder not, brethren, if the world hate you.

14. We know that we have passed from <sup>3</sup>death to life, because we love the brethren: he that <sup>4</sup>loveth not abideth in death.

15. Whosoever <sup>4</sup>hateth his brother is a murderer: and you know that <sup>5</sup>no murderer hath eternal life abiding in himself.

16. In hoc cognovimus charitatem Dei, quoniam ille animam suam pro nobis posuit: et nos debemus pro fratribus animas ponere.

17. Qui habuerit substantiam hujus mundi, et viderit fratrem suum necessitatem habere, et clauserit viscera sua ab eo, quomodo charitas Dei manet in eo?

18. Filioli mei, non diligamus verbo neque lingua, sed opere et veritate.

16. In this we have known the charity <sup>of</sup> God, because he hath laid down his life for us: and we ought to lay down our lives <sup>for</sup> the brethren.

17. He that hath the substance of this world, and shall see his brother in need, and shall <sup>shut up</sup> his bowels from him, how doth the charity of God abide in him?

18. My little children, let us not love in <sup>word</sup>, nor in tongue; but in deed and in truth.

Progressive charity is well described in these verses. The sacred writer begins with the odium heaped upon the first Christians by their pagan neighbours. The light of Christianity was too strong, and dazzled the eyes of those who were still outside the fold. When they saw people, not perhaps as well educated as themselves, living in peace and harmony, just, pure, sober and faithful; when they saw their obscene idols and horrid orgies creating a sense of horror in the Christians, they began to hate them. The practices of Christians were a rebuke to them. In the words of Wisdom:—"Let us therefore lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life . . . . He is become a censurer of our thoughts. He is grieved unto us, even to behold: for his life is not like other men's, and his ways are very different. We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father."—Wisdom ii. 12—16.

The first Christians were in this precise position and S. John comforts them by showing how like Our Divine Lord they were and how His beatitude "Blessed are they who suffer persecution for justice' sake." A bond of charity should be formed among them from the very fact that the Grace of God took them out of the ranks of the evil ones and enrolled them among the saints.

The sign of this regeneration did not consist in a sense of it, or a feeling that it was there, or any other interior conviction of your own goodness, quite the contrary ; all these convictions and assurances were not worth a straw if you did not love your brethren. If you loved your neighbour then you had some sign about you of this enlightenment. This conviction he brings home to us by a wonderful process.

The first sign of the absence of light is want of love. If you do not love *you abide in death*.

The second sign of darkness is *hatred*. You are then a murderer and more deeply dyed than the mere non-lover.

What is the charity he requires ?

The charity of God is the model. He laid down His life for us. You lay down your life for your brethren.

Perhaps you have a fine generous soul, like those great lovers of humanity in the abstract and think you are ready to die a martyr to charity in order to save your brethren.

Try yourself first. When you see a brother in need and distress do you refuse an alms ? If you do, all your grand speeches about charity are so much wind, and your notion of dying is very far from being real. You have not charity.

He then lays down the manner in which charity is to be shown—not in words and speeches, but in deeds, in almsgiving, in works of mercy, corporeal and spiritual—in truth, for God's sake and not for show, in those things which separate the just from the unjust on the Day of Judgment.

<sup>1</sup>*The world*.—These are the people who lead selfish and comfortable lives, and who do not wish to have poverty mentioned in their presence.

<sup>2</sup>*Death to life*.—We know this approximately and chiefly by the fruits. By their fruits you shall know them. To love the brethren in the way S. John points out is a good sign.

<sup>3</sup>*Loveth not*.—Not to love is not to be concerned about the miseries or misfortunes of others.

<sup>4</sup>*Hateth*.—He who really hates would kill, or rejoice in hearing of his enemy being killed.

<sup>5</sup>*No murderer*.—There is no sin so clearly a mortal or a deadly sin as murder. So, the voice of nations.

<sup>6</sup>*Of God*.—This is omitted in the Greek, but the he which comes

afterwards, has Our Divine Lord for antecedent in S. John's manner of writing.

***'For the brethren.***—The cases in which we are obliged to do so are laid down by casuists. To save a soul is always a case in which we *may* give life although not obliged.

***'Shut up his bowels.***—Hebraism for the seat of compassion.

***'Word or tongue.***—The love of our neighbour has to be proved by deeds, and indeed it generally is.

The World says :

1st. Saints disturb their comfort.

2nd. Exercises of piety are not enticing.

3rd. Fasting and alms are painful.

4th. Life should be pleasant.

Saints say :

1st. God gave all to me—I give all to Him.

2nd. The more I know God the more I love.

3rd. Mortification leaves no remorse.

4th. Life is short—Eternity long.

19. In hoc cognoscimus quoniam ex veritate sumus, et in conspectu ejus suadebimus corda nostra.

20. Quoniam si reprehenderit nos cor nostrum, major est Deus corde nostro, et novit omnia.

21. Charissimi, si cor nostrum non reprehenderit nos, fiduciam habemus ad DEUM;

22. Et quidquid petierimus accipiemus ab eo, quoniam mandata ejus custodimus, et ea quæ sunt placita coram eo facimus.

23. Et hoc est mandatum ejus, ut credamus in nomine Filii ejus JESU-CHRISTI, et dili-

19. 'In this we know that we are of the truth ; and in his sight we shall 'persuade our hearts.

20. For if our heart reprehend us, God is 'greater than our heart, and knoweth all things.

21. Dearly beloved, if our heart 'do not reprehend us, we have confidence towards God :

22. And whatsoever we shall ask we shall receive of him, because we 'keep his commandments, and do those things that are pleasing in his sight.

23. And this is his commandment: That we 'should believe in the name of his Son Jesus

gamus alterutrum, sicut dedit mandatum nobis.

24. Et qui servat mandata ejus in illo manet, et ipse in eo: et in hoc scimus quoniam manet in nobis de Spiritu quem dedit nobis.

Christ, and 'love one another, as he hath given commandment unto us.

24. And he that keepeth his commandments<sup>a</sup> abideth in him, and he in him: and in this we know that he abideth in us, from <sup>b</sup>the Spirit which he hath given us.

Besides the external test of abiding charity, which consists in doing works of mercy, there is another and a better one, which each one has in himself—the testimony of conscience.

Conscience is the great rule of human actions, and their morality or excellence depend very much on the sort of conscience with which they are performed. It is defined by theologians to be, *a practical judgment concerning the goodness or evil of an action just about to be placed.*

When we are exhorted to love in truth, we are to be guided by our conscience into purity of intention in the performance of an act of charity. It must be purely for God's sake, in order to be perfect, and not mixed with vanity, show, publicity, or love of recompense.

In analysing the testimony of conscience, S. John is very clear. If the conscience tells us we are guilty of low motives in a high deed—God is more severe than our self-love permits conscience to be. If we are not upbraided by conscience, then we can approach Our Lord with greater confidence.

Purity of intention is one of the rare things to be met with in modern times. When lists and societies arrange themselves for charitable purposes, people subscribe, either through vanity, or for fear of obloquy, or to help on their business. The charity Our Lord recommends, and which S. John here insinuates, is that in which the left hand does not know what the right has done.

Purity of intention is defined by ascetic writers to be that clearness of eye which makes the whole body lightsome—doing all our actions in the sight of God, and anxious only to please Him. What the world may think, say, or do, is of small consequence to the servant of God. He only aims at pleasing God.

The world may be displeased and hate him ; that is a small thing as long as he tries to be acceptable in the sight of Him who created and sanctified him.

<sup>1</sup>*In this*.—A consequence from verse 18, if we love and show that by our *deeds*, and in truth, or an upright intention.

<sup>2</sup>*Persuade*.—The meaning of this here is to satisfy the claims of a good conscience, and make it feel that we have done aright, and left no ground for remorse.

<sup>3</sup>*Greater*.—He sees farther, and His sense of righteousness is far higher than ours, even though He does not always expect perfection from poor mortals.

<sup>4</sup>*Do not reprobate*.—If we feel a safe conscience, then we are not afraid to go before God and ask for new favours.

<sup>5</sup>*Keep His commandments*.—Without this, there is no such thing possible as an attempt at sanctity.

<sup>6</sup>*Should believe in the name*.—That is in whatsoever He has taught to us by His Church.

<sup>7</sup>*Love one another as He hath loved us.*

<sup>8</sup>*Abideth in Him*.—That is, he is always in a state of grace, and the Trinity saith :—*We will take up our abode with him.*

<sup>9</sup>*The Spirit*.—*Charitas Dei diffusa est in cordibus nostris, per Spiritum Sanctum qui datus est nobis.*

#### Voice of Conscience :

- 1st. Should be always heard.
- 2nd. Always followed.
- 3rd. Should be heard in approval also.

#### Against Conscience :

- 1st. Is to sin.
- 2nd. To go against God's monitor.
- 3rd. To create remorse and pain.

## CHAPTER IV.

*What spirits are of God, and what not. We must love one another, because God has loved us.*

1. Charissimi, nolite omni spiritui credere, sed probate spiritus si ex Deo sint : quoniam multi pseudoprophetæ exierunt in mundum.

2. In hoc cognoscitur spiritus DEI: Omnis spiritus qui confitetur JESUM-CHRISTUM in carne venisse ex Deo est :

3. Et omnis spiritus qui solvit JESUM ex Deo non est, et hic est Antichristus de quo audistis quoniam venit. Et nunc jam in mundo est.

4. Vos ex Deo estis, filioli, et vicistis eum, quoniam major est qui in vobis est quam qui in mundo.

5. Ipsi de mundo sunt : ideo de mundo loquuntur, et mundus eos audit.

6. Nos ex Deo sumus. Qui novit DEUM audit nos ; qui non est ex Deo non audit nos : in hoc cognoscimus spiritum veritatis et spiritum erroris.

1. Dearly beloved, believe not every spirit ; but try the spirits whether they be of God: because many false prophets are gone out into the world.

2. By this is the spirit of God known : Every spirit that confesseth Jesus Christ to have come in the flesh is of God :

3. And every spirit that disolveth Jesus is not of God : and this is Antichrist, of whom you have heard that he cometh ; and he is now already in the world.

4. You are of God, little children, and have overcome him ; because greater is he that is in you, than he that is in the world.

5. They are of the world ; therefore of the world they speak, and the world heareth them.

6. We are of God : he that knoweth God heareth us : he that is not of God heareth us not. By this we know the Spirit of truth and the spirit of error.

When S. John wrote this Epistle the gifts of Pentecost, in the line of *gratia gratis data*, were more plentiful than they are

now. In the same Church might be found people who had received various gifts—one the gift of prophecy, another the gift of tongues, another the gift of interpretation, and so on—and who used those gifts. Some used them for the edification of their brethren, and some used them for their own private ends. Supernatural gifts are not withdrawn when the receiver abuses them; and, therefore, the gift still remained after its abuse. It is plain then that to distinguish between those who used aright and those who abused the gifts of the Holy Ghost was a very difficult matter. One man cured a leper yesterday and taught heresy to-day. What were poor simple Christians to do? We must remember what Our Lord said about those who abused these *gratia*. “Many will say to me in that day: Lord, Lord, have we not prophesied in Thy name, and cast out devils in Thy name, and done many miracles in Thy name? And then will I profess unto them, I never knew you: depart from me ye workers of iniquity.” S. Matt. vii. 22-23.

We see from this that miraculous powers are not signs of predestination. Judas had them.

S. John gives three or four signs whereby even children could distinguish them. The first is, do they teach what the people heard from the beginning? The second is, do they love the brethren? The third is, do they keep the commandments? The fourth, do they dissolve Jesus Christ or broach errors regarding His Humanity or His Divinity. These were simple tests which anyone could apply.

It is plain from the history of the Church that all heresiarchs erred more or less in some of the four ways which S. John points out.

In the Church there is but ONE SPIRIT and one teaching. There are no contradictions in doctrines in the Catholic Church. Every local Church is as correct in its teaching as the grand temple on the Vatican Hill. Other churches have *spirits*, we have but *one*. Errors begin by relaxing the code of morals, setting little store by good deeds and much by psalms and vociferations. They end taking from Our Lord's divinity, drifting then into socinianism, rationalism, and finally into infidelity. *Heareth us*, fifth.

<sup>1</sup>*Every spirit*.—Where there is a diversity take care whom you give ear to. To him who *heareth us*, or the proper authority.

<sup>2</sup>*Try the spirits*.—Apply the tests which I give you.

<sup>1</sup>*Many false prophets.*—This means teachers of errors.

<sup>2</sup>*That confesseth Jesus Christ.*—The denial of Our Lord's Divinity was the prevailing error then. This test was as if a priest should say to an ignorant Catholic, who asked about the orthodoxy of some new teacher : "Does he believe in the Real Presence, and pray to the Blessed Virgin ?" If the answer is "No," then have nothing to do with him. A test article of faith suffices.

<sup>3</sup>*Dissolveth.*—There are various readings in the Greek here. Some copies have *confesseth not*, some *annulleth*, and some, like the Vulgate, *loosens or dissolves*. The Vulgate reading answers to the state of errors when S. John wrote.

<sup>4</sup>*Already in the world.*—In figure, in his forerunners, or in his faithful harbingers, the heretics.

<sup>5</sup>*Greater is he that is in you.*—That is the Spirit of God.

<sup>6</sup>*Of the world they speak.*—Modern heresies go very much for worldly comforts and prosperity. They even consider these as signs of the truth and marks of benediction. It was not so in the Gospel.

<sup>7</sup>*Heareth us . . . . heareth us not.*—This is the one great test of truth and error. If a Catholic errs by mistake he will hear the Church ; a heretic will not. The Church is the authority appointed by God, and in communion with the Pope, the centre of unity.

Try the spirit of teaching :

1st. Is it what was from the beginning ?

2nd. Is it according to your catechism ?

3rd. Does it keep the commandments ?

4th. Does it love its brethren ?

5th. Does it hear the Church ?

The spirit of great piety :

1st. Is it humble—does it hear its director ?

2nd. Is it charitable — or easily scandalised ?

3rd. Does it keep its rules—mind its domestic duties ?

4th. Does it do extravagant things ?

5th. Is it a bit of the hypocrite.

7. Charissimi, diligamus nos invicem, quia charitas ex Deo est. Et omnis qui diligit, ex Deo natus est et cognoscit Deum.

8. Qui non diligit non niovit Deum, quoniam Deus charitas est.

9. In hoc apparuit charitas Dei in nobis, quoniam Filium suum unigenitum misit Deus in mundum ut vivamus per eum.

10. In hoc est charitas: non quasi nos dilexerimus Deum, sed quoniam ipse prior dilexit nos, et misit Filium suum propitiationem pro peccatis nostris.

11. Charissimi, si sic Deus dilexit nos, et nos debemus alterutrum diligere.

S. John has been making an excursion into subjects foreign to his nature, and unsuited to his spirit. He has been obliged to occupy his thoughts with heretics, people who love themselves, who teach doctrines at variance with received truths, who upset Churches, decry mortification, virginity, and the higher virtues of the spiritual life. He feels like one who has been walking in mud or ordure; there is a loathsome sensation about him. He clears it off in a moment's effort, and is back to his own dear school and children again—fraternal charity!

There is something heavenly in this charity of S. John. He never tires of it. He shows us first one, then another aspect of it. He is like a lover of nature at whose feet lies a delightful landscape. This lover of nature dilates upon one view of it, he then takes you to another point, then to another, and when he has exhausted all the points, he takes you to an overhanging mountain, or perhaps into a balloon, that from that superior point of view you may see all the beauties of the scene, and miss none of them.

7. Dearly beloved, let us love one another: for charity is of God; and every one that loveth is born of God, and knoweth God.

8. He that loveth not, knoweth not God; for God is charity.

9. By this hath appeared the charity of God in us, because God hath sent his only begotten Son into the world, that we might live through him.

10. In this is charity: not as if we have loved God, but because he first loved us, and sent his Son a propitiation for our sins.

11. My dearest, if God hath so loved us, we ought also to love one another.

Something after this fashion does S. John treat fraternal charity. He gives you one aspect and then another of it. He makes it the touchstone of orthodoxy and holiness. The love of God itself is of no value—it is but talking—without fraternal charity. We have followed him through his various points of observation.

Now we have to soar with him. The eagle takes us up in his talons to look at the sun, and when we can stand this, he gives us a full view of his favourite virtue from the very highest point to which the human mind can reach. Where could a grander stand-point be found for the comprehension of charity, than in the heights of the Love which is in God the Father? Let us take in how man seemed to him in his sinfulness, wretchedness and ingratitude; let us see in God's prescience how the son would be treated, and then let us try to understand a charity which, in the face of all this could give his beloved Son for us men, and for our salvation.

<sup>1</sup>*Let us love one another.*—It would be an interesting task to count how often S. John has said this in his writings. It was his only sermon, repeated several times on the Sundays, towards the end of his life.

<sup>2</sup>*Knoweth God.*—This knowledge is one of love.

<sup>3</sup>*Knoweth not.*—S. John accounts for sins and coldness of heart by a want of knowledge of God. As if he said—ah! you know Him not as I do, or you never could commit such an act.

<sup>4</sup>*His only begotten Son.*—When a parent has but one son all his hopes and love are centred in him. This term is used to show us something of the love of the Father for the Son.

<sup>5</sup>*That we might live.*—Not for any recompense. It was pure love of benevolence.

<sup>6</sup>*He first loved us.*—If the most wretched human being showed us love we could not help returning it.

<sup>7</sup>*Propitiation for our sins.*—This was to make us capable of returning the love in a finite way, and thus make ourselves worthy of more love.

<sup>8</sup>*To love one another.*—He does not conclude by saying that we ought to love God with all our heart in return. The conclusion is worthy of the Apostle of Love. Now, you cannot help loving God; but love those He loves—your neighbours.

## Love of God for us:

- 1st. Forgets our sins against Him.  
 2nd. Sends His Son to redeem us.  
 3rd. Pardons. Mercy still.

## Love one another:

- 1st. It makes earth like heaven.  
 2nd. No one would injure another.  
 3rd. Each one would love to help in need.

12. Deum nemo vidit unquam. Si diligamus invicem, Deus in nobis manet, et caritas ejus in nobis perfecta est.

13. In hoc cognoscimus quoniam in eo manemus et ipse in nobis, quoniam de Spiritu suo dedit nobis.

14. Et nos vidimus et testificamur quoniam Pater misit Filium suum Salvatorem mundi.

15. Quisquis confessus fuerit quoniam Jesus est Filius DEI, Deus in eo manet, et ipse in DEO.

16. Et nos cognovimus, et credidimus charitati quam habet Deus in nobis. Deus caritas est, et qui manet in charitate in Deo manet, et Deus in eo.

17. In hoc perfecta est caritas DEI nobiscum, ut fiduciam habeamus in die judicii, quia, sicut ille est, et nos sumus in hoc mundo.

12. No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us.

13. By this we know that we abide in him, and he in us, because he hath given us of his Spirit :

14. And we have seen, and do testify, that the Father hath sent his Son the 'Saviour of the world.'

15. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16. And we have known and have believed the charity which God hath to us. God is charity; and he that abideth in charity abideth in God, and God in him.

17. In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in this world.

A natural query would arise in the minds of S. John's hearers, let us see God. Show us the Father, and then we shall love Him; for, from what you say, we cannot refuse our love.

S. John meets this by telling us that no one ever saw God. No one can see Him and live. Neither Moses nor S. Paul saw God as he is. Some theologians say it is impossible that human eye could ever be enabled, even by the power of God, to see God ; others say it could absolutely. It is certain that God will be seen by the eyes of the Blessed (as he was by those of Jesus Christ when on earth), in a sufficient manner to satiate all the desires of beauty, harmony, and symmetry which ever passed or could pass through this organ to the human mind. This is a part of beatitude.

S. John finds a substitute for this. As you cannot see your soul but know it is in you by your power of thought ; so as you cannot see God I shall tell you when you can know that he abides in you.

*"God is charity ; and he that abideth in charity abideth in God, and God in him."*

This is the grand lesson upon which so many treatises have been written and sermons preached. If we abide in charity, in grace, to wit, and the love of our neighbour, then we abide in God and God abideth in us.

There is a special presence of God in the soul of man by the virtue of charity. It is distinct from the presence of the Holy Ghost and of the Blessed Sacrament. It is this love which elevates a man above all his passions, draws all his aspirations towards God so that he can scarcely think of aught else, incites a man to great and heroic works for God, to suffer much for Him, which makes it grow daily in love and set others on fire with zeal, it gives the soul confidence and a calm rest in God. It is the love we find written of when we read the lives of great saints and servants of God. Their works are of Heaven for they never die.

When God is in us His presence will manifest itself by love.

*<sup>1</sup>Hath seen God.*—No mortal man hath ever seen God as he is ; and therefore it is useless for dreamers or philosophers to imagine such a thing.

*<sup>2</sup>Love one another.*—This is one test of God abiding in us.

*<sup>3</sup>Of His Spirit.*—This is the Holy Ghost, who is the love of the Father and the Son.

*<sup>4</sup>Saviour of the world.*—This is the title by which He is known, invoked, and celebrated by great artists and poets.

<sup>6</sup>*Confess that Jesus is the Son of God.*—This is another sign. The confession here is like S. John's description of Charity ; it does not mean by words or by the tongue ; but in deed and in truth.

<sup>6</sup>*Abideth in God.*—There is no greater happiness attainable on earth than to abide in God. It is an anticipation of Heaven. This can be done only by Charity.

<sup>7</sup>*May have confidence.*—A long life spent in charity makes one feel like a child in the arms of a mother with regard to its judgment at the throne of God.

<sup>8</sup>*As he is, we also are.*—That is, we practise fraternal charity so as to love even our enemies.

To see God :

1st. This is the happiness of heaven.

2nd. The way to it is freedom from sin.

3rd. See Him in His poor and wretched.

4th. See His image even in sinners.

Charity :

1st. Brings God down from Heaven.

2nd. Into a poor human soul.

3rd. Makes Him dwell there with delight.

4th. Lifts us to companionship with God.

18. Timor non est in charitate ; sed perfecta charitas foras mittit timorem, quoniam timor poenam habet ; qui autem timet non est perfectus in charitate.

19. Nos ergo diligamus DEUM, quoniam DEUS prior dilexit nos.

20. Si quis dixerit "Quoniam diligo DEUM," et fratrem suum oderit, mendax est. Qui enim non diligit fratrem suum quem videt, DEUM quem non videt quomodo potest diligere ?

21. Et hoc mandatum habemus à DEO, ut qui diligit DEUM diligat et fratrem suum.

18. 'Fear is not in charity ; but perfect charity 'casteth out fear : because fear hath pain, and he that 'feareth is not perfect in charity.

19. Let us, therefore, love God, because "God first hath loved us.

20. If any man say, I love God, and 'hateth his brother, he is a liar : for he that loveth not his brother whom he 'seeth, how can he love God whom he seeth not ?

21. And 'this commandment we have from God, That he who loveth God love also his brother.

The fear of the Lord is the beginning of wisdom. Sorrow for sin which begins with the fear of God's judgments is not to be despised. It is a beginning of charity.

The sort of false charity or quietism which puts away all fear, is another extreme which has been condemned by the Church.

Perfect charity, like perfect love, has but one fear : a fear sweetly tempered whilst increased by love itself—namely, the fear of losing the Beloved.

There are many *fears* between the servile fear of hell and the languishing fear of the perfect lover. All these, perfect charity casteth out, not so much by expelling them forcibly, as by so filling up the rooms which they occupied as to have no place for them when they try to re-enter. Ascetic and mystic writers are eloquent on this sort of charity.

The *First* fear cast out is despair ; or, the fear of not being pardoned by a merciful God and Father.

The *Second* fear is that of the recent convert from sin or error, who fears he has not done enough penance.

The *Third* fear is the servile fear of him who has a longing for sins, and would fall back or yield to temptation, only he is afraid of dying suddenly, and going to hell afterwards,

The *Fourth* fear is that of the world, which fears what friends, relatives, or neighbours will say if a person takes to a life of virtue and piety.

The *Fifth* fear is scruples ; always afraid about forgiven sins and past confessions, as if God is not more ready to give us pardon than we are to ask it.

The *Sixth* fear is the fear of losing God, either here or hereafter. Charity puts this away, and makes us look more to the possession of God than the loss of Him.

The *Seventh* is the dread of persecutions, trials and martyrdom for our faith.

The *Eighth* is the fear of falling ; or, if I did but know that I should still persevere.—*A' Lapide*.

Charity puts all these fears to flight, and gives the soul a peaceful, happy content, dwelling in the abiding Love of God.

This the charity which God grants to those who spend years in His intimate love and service.

<sup>1</sup>*Fear is not in Charity.*—Servile fears or the fears described, are not in Charity.

***<sup>2</sup>Casteth out fear,*** by entirely filling the soul.

***<sup>3Fear</sup>eth.***—If this fear be accompanied by any want of trust in God, not if it be want of confidence in ourselves.

***<sup>4God first loved us.</sup>***—The motive of trying to love God, is to make Him some return for His love.

***<sup>5Hate</sup>th his brother.***—If we love a person we cannot hate their images.

***<sup>6Seeth.</sup>***—If you cannot love that which appeals to your senses, how can you love that which does not?

***<sup>7This Commandment.</sup>***—The sum is, thou shalt love the Lord thy God with thy whole heart . . . and thy neighbour as thyself.

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Fear of God good :

- 1st. To begin to love.
- 2nd. To continue in love.
- 3rd. To avoid occasions.
- 4th. To shun bad company.
- 5th. to seek help from others, in advice, etc.

Love of God :

- 1st. Makes us confident.
  - 2nd. Without assurance.
  - 3rd. Makes us feel we are loved.
  - 4th. That God's love never dies.
  - 5th. That the longer we love the stronger we love.
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## CHAPTER V.

*Of them that are born of God, and of true charity. Faith overcomes the world. Three that bear witness to Christ. Of faith in his name, and of sin that is and is not to death.*

1. Omnis qui credit quoniam Jesus est Christus, ex Deo natus est. Et omnis qui diligit eum qui genuit, diligit et cum qui natus est ex eo.

2. In hoc cognoscimus quoniam diligimus natos Dei, cum Deum diligamus et mandata ejus faciamus.

3. Haec est enim charitas Dei, ut mandata ejus custodiamus: et mandata ejus gravia non sunt.

4. Quoniam omne quod natum est ex Deo vincit mundum; et haec est victoria quae vincit mundum, fides nostra.

5. Quis est qui vincit mundum, nisi qui credit quoniam Jesus est Filius Dei?

1. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begot, loveth him also who was born of him.

2. In this we know that we love the children of God, when we love God, and keep his commandments.

3. For this is the charity of God, that we keep his commandments: and his commandments, are not heavy.

4. For whatsoever is born of God overcometh the world: and this is the victory which overcometh the world, our faith.

5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

The first verse of this chapter is a thesis started from the conclusion of the last. He gave reasons why we should love God; and signs by which that love might be known. Here he gives a new reason why we should love our neighbours, especially our brethren in the faith. Anyone believing in the orthodox faith and baptised becomes by the very fact a child of God. Those who love the parents cannot help loving their offspring, and the same reason holds good with regard to the spiritual parentage.

The lightening of the yoke of the commandments and the

conquering of the world have been well illustrated in the boys and girls who underwent martyrdom for their faith.

<sup>1</sup>*Is born*.—This is a strong way of expressing what Our Lord taught regarding Baptism. To be baptised is to be born again, and no adult is baptised without faith in the Trinity.

<sup>2</sup>*Him that begot*.—This is a parity which is intended to bring home to every mind the duty of fraternal charity.

<sup>3</sup>*Keep His Commandments*.—Nothing can be made a substitute for this duty of a Christian. There is no dispensation given in the Ten Commandments.

<sup>4</sup>*Are not heavy*.—Heretics in early times, at the time of the Reformation, and amongst the Jansenists, taught that it was impossible to keep the Commandments. This error has been condemned several times by the Church. Not only are the Commandments possible, but they are easy. “My yoke is sweet, and my burthen light.”

<sup>5</sup>*Whatsoever*.—The neuter is used here to make the proposition universal. Not only does a soul regenerated feel enabled to cope with and conquer the world, but anything else God chooses to bless.

<sup>6</sup>*Our faith*.—The faith of a Christian ought to move mountains.

<sup>7</sup>*Believeth*.—Belief in Our Lord is not exclusive, but rather inclusive of all His teaching. Heretics take the *exclusive*, and we take the *inclusive*, as the *corpus fidei*.

#### Circle of Charity :

- 1st. Is narrowed by sects.
- 2nd. Narrowed by freemasons.
- 3rd. Widened by Catholics.

#### A child's faith :

- 1st. Withstands temptations.
- 2nd. Lives often under false teaching.
- 3rd. Woe to those who tamper therewith.

6. Hic est qui venit per aquam et sanguinem, JESUS-CHRISTUS: non in aquâ solùm, sed in aquâ et sanguine. Et Spiritus est qui testificatur quoniam Christus est veritas.

7. Quoniam tres sunt qui testimonium dant in cœlo :

6. This is he that came <sup>1</sup>by water and blood, Jesus Christ; not in <sup>2</sup>water only, but in water and blood. And it is the Spirit that testifieth that <sup>3</sup>Christ is the truth.

7. For there are <sup>4</sup>three that give testimony [in heaven, the

Pater, Verbum et Spiritus-Sanctus: et hi tres unum sunt.

8. Et tres sunt qui testimonium dant in terrâ: Spiritus et aqua et sanguis: et hi tres unum sunt.

Father, <sup>the</sup> Word, and the Holy Ghost: and <sup>these</sup> three are one.

8. And there are <sup>three</sup> that give testimony on earth], <sup>the</sup> spirit, the water, and the blood: [and these three <sup>are</sup> one.]

The words enclosed in brackets are omitted in most of the Greek manuscripts and in the Latin translations made from the same. This omission has caused some modern writers to question their authenticity. Indeed, the newest Protestant English version omits the words altogether without giving a reason.

For our purpose it is sufficient that they are found in our Vulgate which has always been received in the Church and approved in the Council of Trent in its present form. The decree of Trent has been confirmed by the Vatican Council, so that no doubt can exist in the mind of a Catholic, regarding the authenticity of the portion of the seventh and eighth verses which we have marked.

For the sake of those, within whose reach more learned disquisitions may not come, we shall briefly note the grounds upon which Catholic theologians and exegetical writers rest the authenticity of the words in question, and prove that the Church was guided by the spirit of truth in allowing them to remain in the canonical text. The latest and most solid defender of these words is Cardinal Franzelin. Many have preceded and followed him.

Our Vulgate edition of the Bible was made by S. Jerome towards the close of the Fourth century. It was merely a corrected translation. There existed a Latin Bible since the First century, which was used chiefly in Africa. The Greek language was used in Rome as common to all educated persons for the first four centuries of the Christian Era, and many of the Popes were Greeks. The Greek Bible was sufficiently intelligible to those who could read, and nearly all the New Testament was written originally in that language.

The words about which there has arisen a dispute amongst the learned since the time of Erasmus, are not found in the oldest Greek manuscripts extant in our time. Yet none of those is older than the Third century.

It is certain that in the Latin copy of the Testament which was used by the African Fathers of the Second and Third and Fourth centuries, the disputed text was found. From that time to the present the text has been quoted by most writers on the Trinity.

Tertullian, about A.D. 200, says: *Ita connexus Patris in Filio, et Filii in Paracleto, tres efficit cohærentes alterum ex altero qui TRES UNUM sunt non unus,* *Adv. Præcam c. xxv.*

S. Cyprian, about A.D. 230, says: *Et iterum de Patre et Filio, et Spiritu Sancto Scriptum est. Et hæc tres unum sunt.*—*De unitate Ecclesiæ § vi.*

The *Speculum* of S. Augustine is quoted as having the text.

Vigilius Tapsensis writes in the Fifth century and quotes it.

In the Council of Carthage in 460, fifty years after the death of S. Augustine, the four hundred bishops there assembled, not only quote the text, but quote it as the basis of their faith in the Blessed Trinity.

The silence of the Fathers is no argument against the text, unless some Father can be quoted who positively rejects it, as spurious. S. Thomas, for instance, rejects verse 8, and yet it is received because the Church does not adopt his opinion.

Popes and Fathers, from the Fifth century to the present, have quoted it oftener than it had been customary to do before their time.

The omission of it from the Greek text is attributed to a copyist who thought he had finished, or put the conclusion of verse 8 after *testimony* in verse 7.

The Complutensian Polyglott made by Cardinal Ximenes in the Sixteenth century has the verses in question, and we know that Leo X. sent to Spain at that time the most ancient manuscripts kept till then in the Roman archives. It is supposed that these manuscripts were lost at sea on their way back to Rome, as no trace of them has since been found.

This is an abstract of the mode in which Catholic writers account for the omission of these words in the Greek manuscripts now remaining and in some of the Greek texts printed from them.

To reject the words altogether in face of the prescription of, at least, twelve centuries is certainly a very bold, if not a very unwarrantable, liberty to take with a text of Scripture.

<sup>1</sup>*By water and blood*.—Commentators are very much divided as to the meaning of these words. One opinion is that reference is made to Our Lord's death upon the Cross; another that His Baptism is contrasted with John's, inasmuch as He gave virtue to the water of baptism by His Blood, and sent the Holy Ghost to testify the same. The most likely opinion is that as S. John wrote immediately for the then prevailing heresies, he met one which asserted that "*Our Lord became Christ only at His baptism by John, and ceased to be the Christ when He died upon the Cross.*" The sixth verse would meet this heresy precisely, and this meaning gives a key to the reading of the next two verses. A recent writer, Drach, says this opinion is founded upon the interpretation of Tertullian and Venerable Bede, and is generally adopted by modern critics.

<sup>2</sup>*Water only*.—This must refer to the baptism of S. John, which did not give grace *ex opere operato*.

<sup>3</sup>*Christ is the truth*.—The Greek has the "Spirit is the truth," but there must be an elision here. The object of S. John, as remarked above, is to assert the reality of Christ's humanity and Divinity in His life, death, Resurrection. This is attested in various ways.

<sup>4</sup>*Three in heaven*.—The testimony from heaven has been recorded by the Evangelists. The Father spoke at the Baptism, and at the Transfiguration. The Son Himself spoke several times, and appealed to His miracles in proof of His Divinity. The Holy Ghost gave evidence at the Baptism, and on the Day of Pentecost.

<sup>5</sup>*The Word*.—*Δογματικός*, this is one of the pieces of internal evidence which shows the words to be S. John's. Witnessing is another expression common to the Beloved Disciple, and seldom used by the other Evangelists.

<sup>6</sup>*These Three are one*.—One in nature, but three in persons. This is one of the proofs of the Trinity.

<sup>7</sup>*Three . . . on earth*.—This is taken by some to prove His humanity, as the other was taken to prove His Divinity. The water and blood which came from His side, as S. John relates in his Gospel, and the loud voice in which He breathed forth His soul are the three witnesses here referred to.

<sup>8</sup>*The Spirit, the water, and the blood*.—Given in the order in which they gave their testimony that Jesus was, as man, composed of body and soul.

<sup>9</sup>*Are one*.—Theologians explain the analogy here, where there is not a perfect simile. Similes never are perfect. The Greek has *unto one*, and such a reading in the Latin and English would obviate many of the difficulties which are to be met with in the exposition of these very obscure passages.

## Holy Trinity :

1st. Proved from other passages of Scripture as well as this.

2nd. Believed by all Catholic Fathers—who do not quote verse 7.

3rd. An article of faith necessary for salvation.

## Real Humanity of Jesus :

1st. Proved by His Birth.

2nd. Proved by His Life.

3rd. Proved by His Sufferings.

4th. Proved by His Death.

Both by the Holy Ghost, by Baptism, and by His Death.

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9. Si testimonium hominum accipimus, testimonium Dei maior est: quoniam hoc est testimonium Dei quod maior est, quoniam testificatus est de Filio suo.

10. Qui credit in Filium Dei habet testimonium Dei in se. Qui non credit Filio mendacem facit eum, quia non credit in testimonium quod testificatus est Deus de Filio suo.

11. Et hoc est testimonium, quoniam vitam æternam dedit nobis Deus. Et haec vita in Filio ejus est.

12. Qui habet Filium habet vitam: qui non habet Filium, vitam non habet.

13. Haec scribo vobis ut sciatis quoniam vitam habetis æternam, qui creditis in nomine Filii Dei.

9. If we receive the 'testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater, because 'he hath testified of his Son.

10. He that believeth in the Son of God hath the testimony of God "in himself: he that believeth not 'the Son maketh him a liar; because he "believeth not in the testimony which God hath testified of his Son.

11. And this is the testimony, that God hath given to us 'eternal life; and this life is in his Son.

12. He that hath the Son hath life: he that "hath not the Son hath not life.

13. These things I write to you, "that you may know that you have eternal life, who believe in the name of the Son of God.

The end of all this trouble and anxiety on the part of the Sacred Writer is to try and make his beloved little children go

on in the sure way towards eternal life. Faith is the first requisite for this, and faith in the Trinity, in the Incarnation of the Son of God, who was Man really and truly, died for our salvation, and then appointed a Church in which he placed Sacraments as means through which His merits might be applied to us, not merely as giving us exteriorly rights to be numbered amongst the Christians of a certain flock, but interiorly washing away our sins. If we sin again, we have to go to confession, and the birthright which was lost will be restored to us. We proceed then to understand the importance of that unity of doctrine which heretics try to rend by their novelties and dissensions.

Now the righteousness which is required in a child of God is not a barren faith whereby we merely assent to what we are taught either by His written or spoken word. It must be a faith working by charity. This charity S. John insists upon again and again, and he makes it include the observance of all the commandments.

The comprehensive faith which the Church exacts is here very strongly and forcibly put. God has appointed His Church as His organ and she is to teach all things whatsoever He commands her. If anyone will not believe her then he makes God a liar, who said that she should teach all truth to the end of time, and that error should never be able to prevail against her. For this reason is one who will not hear the Church to be considered as on the same level with a heathen or a publican. Nay, he is even worse, as we shall see further on.

It is obvious to anyone who carefully reads this Epistle, that there must have been some gaps in the closing verses. We do not see that clear eye of S. John looking straight into us, and putting, in the simplest language, sublime truths of heaven before us. We see the sublime, but we cannot comprehend it, and we see that wisdom is concealed, for the understanding of which our sinfulness unfits us.

<sup>1</sup>*Testimony of men.*—In the mouth of two or three witnesses every word shall stand in human evidence—*a fortiori* in Divine evidence, where one is enough.

<sup>2</sup>*He hath testified.*—This testimony has been recorded in the Gospel, especially that written by S. John.

<sup>3</sup>*In himself.*—His own faith is a light to every man.

<sup>4</sup>*The Son*.—What the Son says as well as what the Son has done. *This is my beloved Son, hear ye Him.*

<sup>5</sup>*Beliebeth not*.—This is the reason of the conclusion given in the preceding verse.

<sup>6</sup>*Eternal life*.—Eternal life is given here in germ or in promise by sanctifying grace. If anyone dies in that state he shall be happy for ever.

<sup>7</sup>*Hath life*.—He has such life that all his good actions, in grace, are worthy of eternal life.

<sup>8</sup>*Hath not the Son*.—A heretic may do good actions, aye, and better than those which a Catholic does, but they will not merit an eternal—only a temporal—recompense.

<sup>9</sup>*That you may know*.—S. John wishes to show the difference between living in the Church and out of it. It is not a matter of good works merely, there is faith required, one and undivided.

Testimony :

1st. Must be clear and distinct.

2nd. Must not be contradicted.

3rd. Must be true.

Life of Faith :

1st. The only life here.  
2nd. Those who have it not are dead.

3rd. Those who reject faith commit spiritual suicide.

14. Et hæc est fiducia quam habemus ad eum, quia quodcumque petierimus secundùm voluntatem ejus, audit nos.

15. Et scimus quia audit nos, quidquid petierimus ; scimus quoniam habemus petitiones quas postulamus ab eo.

16. Qui scit fratrem suum peccare peccatum non ad mortem, petat, et dabitur ei vita peccanti non ad mortem. Est peccatum ad mortem : non pro illo dico ut roget quis.

17. Omnis iniquitas peccatum est : et est peccatum ad mortem.

14. And this is the confidence which we have in him, that whatsoever<sup>1</sup> we shall ask according to his will, he heareth us.

15. And we know that he<sup>2</sup> heareth us whatsoever we ask : we know that we<sup>3</sup> have the petitions which we request of him.

16. He that knoweth his brother to sin a sin *which* is<sup>4</sup> not unto death, let him ask, and life shall be given to him, that sinneth not to death. There is<sup>5</sup> a sin unto death : I do not say that any one should ask for it.

17. All iniquity is sin ; and there is<sup>6</sup> a sin unto death.

Prayer, which is the breathing of the spiritual life of grace, is put before us by S. John as one of the duties we owe to God and our neighbour. We should pray always, and not forget our sinful brethren in our petitions. Intercession, whether made by the living or the dead, is always pleasing to God, and he hearkens unto it.

Praying for sinners, who forget to pray for themselves, has always been considered a very great work of charity. Indeed it is the theme of all Catholic writers and moralists.

The *sin unto death* mentioned above is very hard to define. There are various theories concerning it. The greatest number of interpreters consider it to be the sin of apostacy. This sin is sometimes pardoned. If we might venture an opinion, we should consider it the sin of one who broaches a new error and sticks to it, or what is called the *sin of a heresiarch*. No one ever heard of a heresiarch being converted or doing penance, even on his death-bed. His sin is death to himself, and, worst of all, death to the thousands who adopt his errors.

<sup>1</sup>*We shall ask.*—F. Vercellone, in correcting the punctuation of the Vulgate, puts a colon after *p̄t̄ierimus* in the Latin. This is not generally considered an improvement; it would make the sense be—*He heareth us according to His will.* The present reading is simpler and more like the original.

<sup>2</sup>*Heareth us.*—The hearing is not simply catching the sound of the voice, but it is being attentive, or hearkening to the petition sent up—whether by voice or mental act.

<sup>3</sup>*Have the petitions.*—*Asking* is the same as if we saw Him granting. He does not refuse to fulfil His promises.

<sup>4</sup>*Not unto death.*—This means an ordinary sin without special malice.

<sup>5</sup>*A sin unto death.*—The explanations of this sin are various. Besides the one given above, S. Ambrose thinks it a sin for the forgiveness of which a saint only can pray. Cassian thinks it a mortal sin, for which a priest only can pray in absolution. Rosenmuller thinks it a sin which deserves capital punishment by the law of the land; no Christian ought to commit such, and if he did, he deserves to be left to his fate. A'Lapide gives a great many other interpretations.

<sup>6</sup>*I do not say.*—The translation is imperfect. The meaning is: *I do not tell you to pray for such an one.* It is useless. Your prayer will not be granted, as God punishes such after His own manner.

<sup>7</sup>*A sin unto death.*—There is a negative here in the Greek, but any one form of words implies its contrary.

## Intercession :

1st. Is recommended by God Himself (Job xlvi. 8). S. John *here et alibi*.

2nd. The holier he who prays, the sooner heard.

3rd. Heard soon for another great charity.

## Death sin :

1st. Final impenitence.

2nd. The sin which fills up the measure of iniquity.

3rd. Sin which scandalizes widely.

4th. Sin against the Holy Ghost.

18. Scimus quia omnis qui natus est ex Deo non peccat; sed generatio Dei conservat eum, et malignus non tangit eum.

19. Scimus quoniam ex Deo sumus, et mundus totus in maligno positus est.

20. Et scimus quoniam Filius Dei venit, et dedit nobis sensum ut cognoscamus verum Deum, et simus in vero Filio ejus. Hic est verus Deus et vita æterna.

21. Filioli, custodite vos à simulacris. Amen.

18. We know that every one who is born of God sinneth not: but the generation of God preserveth him, and the wicked one toucheth him not.

19. We know that we are of God, and the whole world is seated in wickedness.

20. And we know that the Son of God is come, and hath given us understanding, that we may know the true God, and may be in his true Son. This is the true God, and eternal life.

21. Little children, keep yourselves from idols. Amen.

The conclusion of this Epistle is like the beginning of S. John's Gospel. He soars to the very height of our faith and knowledge. Of Our Lord he asserts in plain simple words, than which none can be more distinct and intelligible, THIS IS THE TRUE GOD. Heretics and rationalists have struggled for centuries to get rid of this terse and telling sentence. Some, in their rage, have gone so far as to deny the authenticity of the words. The Arians are supposed by many to have put the seventh verse out of the Greek manuscripts, and it is a wonder they did not try their hands at this.

The concluding sentence was very much needed, as we know

from history that the heretics then combated, allowed an exterior worship to idols, and that idolatry was mixed with Christianity in Syria and Arabia even until the time of Mahomet. In fact, Mahomet invented the doctrines of his Koran, and drew his sword mainly for the destruction of idolatry. He then became an idol himself.

<sup>1</sup>*Sinneth not.*—This sentence has been already explained—*supra* . . .

<sup>2</sup>*Preserveth.*—Our keeping from sin is not due to ourselves, but to the grace of God which abideth in us, and gives us strength above our nature, and force stronger than our enemies.

<sup>3</sup>*The wicked.*—This is the wicked one whom the generality of interpreters consider to be the devil.

<sup>4</sup>*The whole world.*—When we think of the few who were good Christians at the time S. John wrote, and what evil maxims swayed the actions of nations, we need not be surprised at this expression. *The whole world* was like the French *tout le monde*, a great many.

<sup>5</sup>*Understanding.*—This is meant of matters of faith.

<sup>6</sup>*The true God.*—The One in Three as explained to the catechumens.

<sup>7</sup>*The true God.*—Asserted of the Son, who is eternal life, and gives it to us.

<sup>8</sup>*Amen.*—This word is not found in many MSS.

#### Grace of God :

- 1st. Is like salt—sapid.
- 2nd. It preserves us from corruption.
- 3rd. It loses not its savour.

#### Wickedness :

- 1st. Rules human actions extensively.
- 2nd. Many make life out of it.
- 3rd. It is a living death.



**THE SECOND EPISTLE**

**OF**

**S. JOHN THE APOSTLE.**



## P R E F A C E.

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THE Second Epistle of S. John was not always considered canonical. It belongs to the deutero-canonical books of the Sacred Scripture. The doubts about its authenticity arose from a mistake which was cleared away before the Fourth century.

There are many who think *Electa* was not the name of a lady but rather of a special Church; and some, like P. Curci, think it meant Rome. Most writers consider it to mean a pious lady who was very kind to messengers of the gospel.

It is probable that the Epistle was written from the Isle of Patmos, or shortly after the Apostle's return from exile. It is the production of his old age; and written (if after the exile) about the time he had finished his Gospel.

He died at the age of 101 years according to the most reliable accounts.



T H E

## SECOND EPISTLE OF S. JOHN.

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1. Senior Electæ dominæ et natis ejus, quos ego diligo in veritate; et non ego solus, sed et omnes qui cognoverunt veritatem,

2. Propter veritatem quæ permanet in nobis, et nobiscum erit in æternum.

3. Sit vobiscum gratia, misericordia, pax, à Deo Patre et à Christo Iesu Filio Patris, in veritate et charitate.

4. Gavisus sum valdè quoniā inveni de filiis tuis ambulantes in veritate, sicut mandatum accepimus à Patre.

5. Et nunc rogo te, domina, non tanquàm mandatum novum scribens tibi, sed quod habuimus ab initio, ut diligamus alterutrum.

6. Et hæc est charitas, ut ambulemus secundùm mandata ejus. Hoc est enim mandatum, ut, quemadmodùm audistis ab initio, in eo ambuletis.

1. 'The ancient to the <sup>9</sup>lady Elect and her children whom I <sup>10</sup>love in truth, and not I only, but also all they who have known the truth:

2. For the sake of the truth, which <sup>4</sup>abideth in us, and shall be with us for ever:

3. Grace be with you, mercy, and peace from <sup>9</sup>God the Father, and from Christ Jesus <sup>10</sup>the Son of the Father, in truth and charity.

4. I was exceeding glad that I found <sup>7</sup>of thy children walking in truth, as we have received a commandment from the Father.

5. And now I beseech thee, <sup>9</sup>lady, not as writing a new commandment to thee, but that which we have had from the beginning, that we <sup>10</sup>love one another.

6. And this is charity, that we walk according to his <sup>10</sup>commandments. For this is the commandment, That, as you have <sup>11</sup>heard from the beginning, you should <sup>12</sup>walk in it.

A letter from S. John, at the time of life in which he wrote, and when the whole Christian world reverenced him as the last survivor of the Apostles, and the disciple who had seen the Lord, and was so loved by Him, was a great gift.

Many are the surmises as to who this lady Electa was. She was a matron evidently, had sons and daughters who walked in the way of salvation, and was herself a very excellent Christian. Those who say that S. John wrote from Ephesus, after returning from exile, think that he met her sons and nephews in Ephesus, where her sister dwelt, and sent this letter back by them to her residence.

Being so charitable, she would receive to hospitality all those who went about preaching the glad tidings of salvation. Amongst the servants of God, some heretical ones would be found, and she would extend the same hospitality to these also. S. John heard this from her sons, and sends this letter to warn her, and perhaps a copy of the First Epistle to let her know how to distinguish between the true and the false preachers of the Gospel of Christ.

This seems the simple *occasion* of the Epistle being written. The Inspiration and Divine direction of the obedient few are other matters for discussion. It is a plain, simple letter to all appearance, and meant to put a good holy woman on her guard against hypocrites, and what he gently calls *liars*. He saw through their impositions. She had her daughters spending the life of nuns in her house, with their virginity consecrated to God, and the Saint wished to forewarn such lambs against the wolves prowling about the premises.

The Epistle is styled in some old manuscripts Πρός Πάρθενος, *ad virgines*, to the *virgins*, and the contraction to *Parthous* gave rise to the mistake about it and the First Epistle. It gave rise to another curious mistake or theory, namely, that it was written to Babylon, the capital of the Parthians, and that this was a disguise, put on in time of persecution, to show that it was addressed to Rome.

<sup>1</sup>*The Ancient.*—In the Greek the word is Ὁπρεστέρος, and in the Latin *Senior*. The first word, which means *elder*, the comparative of πρέσβυτος, has had a history. It was first transposed from its ordinary adjectival meaning in Greek to become a substantive, *presbyter* in Latin as well as in its own original tongue. From this we have the following words:—Latin, *Presbyter*; Italian, *Prete*; French, *Prêtre*; English, *Priest*;

German, *Priester*; Danish, *Præst*; and Icelandic, *Prestr*, a whole long list of terms transformed according to the genius of each tongue, but all signifying a Priest, or one who offers sacrifice.

*Senior* has given a root for a great many more extraordinary terms of courtesy. We have: Italian, *Signore*; Spanish, *Senor*; French, *Seigneur*; English, *Sire*, *Sir*; German, *Herr*; Dutch, *Heer*.

S. John takes the title on account of his age.

<sup>4</sup>*Lady Elect*.—Some think lady *Kupia*, Cyria or *Cyra* was the proper name, and that *elect* meant her conversion. Then *Cyra* or *Domina* is *Martha* in Hebrew, and there are not wanting writers who make this noble dame be the same as the sister of Lazarus. There is nothing more known about her than what we have in this Epistle. Tradition and history are both silent.

<sup>5</sup>*Love in truth*.—This is the new love according to the Gospel, in which people are loved for the sake of Christ.

<sup>6</sup>*Abideth in us*.—To embrace the truth was one thing, but to continue in it, in spite of heresies and persecutions, was another.

<sup>6</sup>*God the Father*.—The peace here wished is the peace of God which comes from a good conscience, and not the old Jewish one which meant temporal prosperity.

<sup>6</sup>*The Son*.—This is to remind them of His Divinity.

<sup>7</sup>*Of thy children*.—Some conclude from this that *all* her children were not walking in truth. Does it not suffice for the meaning to think that such of them as the Saint met were all that could be expected?

<sup>8</sup>*Lady*.—The repetition of lady shows that it was not a Church he addressed.

<sup>9</sup>*Love one another*.—This is his one great instruction.

<sup>10</sup>*Commandments*.—He always stops the barren faith which was then preached by the innovators.

<sup>11</sup>*Heard from the beginning*.—The traditional teaching which S. John and other accredited disciples had given.

<sup>12</sup>*Walk in it*.—Heresy and error are likened unto bye-ways out of the wide and straight road of truth.

#### Courtesy :

- 1st. A guard of chastity.
- 2nd. A sign of good breeding.
- 3rd. Disarms rudeness.

#### Pure love :

- 1st. Exists only in pure hearts.
- 2nd. It alone deserves blessings.
- 3rd. The love preached and taught by Christ and His Apostles.

Letters to ladies :

- 1st. Should be brief.
- 2nd. Contain good instruction.
- 3rd. Be welcome where sent.

Human love :

- 1st. Is a sort of deceptive esteem.
  - 2nd. It soon becomes a passion.
  - 3rd. Dies in satiety.
- 

7. Quoniam multi seductores exierunt in mundum, qui non confitentur JESUM-CHRISTUM venisse in carnem : hic est seductor et Antichristus.

8. Videte vosmetipos, ne perdatis quæ operati estis, sed ut mercedem plenam accipiatis.

9. Omnis qui recedit, et non permanet in doctrinâ Christi, DEUM non habet: qui permanet in doctrinâ, hic et Patrem et Filium habet.

10. Si quis venit ad vos, et hanc doctrinam non afferat, nolite recipere eum in domum, nec *ave ei* dixeritis.

11. Qui enim dicit illi *ave* communicat operibus ejus malignis.

12. Plura habens vobis scribere, nolui per chartam et atramentum: spero enim me futurum apud vos, et os ad os loqui, ut gaudium vestrum plenum sit.

13. Salutant te filii sororis tuæ Electæ.

7. For many seducers are gone out into the world, who confess not that Jesus Christ is come <sup>2</sup>in the flesh. This is <sup>3</sup>a seducer and an Antichrist.

8. Look to yourselves, that you <sup>4</sup>lose not the things which you have wrought, but that you may receive a <sup>5</sup>full reward.

9. Whosoever recedeth, and continueth not in the doctrine of Christ, hath not God : he that <sup>6</sup>continueth in the doctrine, he hath both the Father and the Son.

10. If any man come to you, and bring not this doctrine, receive him not <sup>7</sup>into the house, nor say to him, <sup>8</sup>God save you :

11. For he that saith to him: God save you, communicateth with his <sup>9</sup>wicked works.

12. Having more things to write unto you, <sup>10</sup>I would not by paper and ink; for I hope that I shall be with you, and speak <sup>11</sup>face to face, that your joy may be full.

13. <sup>12</sup>The children of thy sister Elect salute thee.



The Apostle of Charity, who is so courteous to those with whom he is intimate, and who is continually exhorting us to love one another, is severe towards heretics.

The heretics to whom S. John here forbids the courtesies of life, are specially deserving of excommunication. They received the Holy Ghost, and the teaching of the Apostles. They then set up a system of their own, and called in question the truths which were handed down since the time of Our Lord's teaching. It was seventy years or thereabouts now, since these doctrines were first uttered on the shore of the Lake of Gennesareth.

The peculiar heresies then were : Some denied Our Lord's Divinity ; others denied His real humanity ; and others held that good works did not deserve any reward. Those who taught such opinions were destroying the Church, creating schisms and bad feeling between brethren.

The heresiarchs and their disciples insinuated themselves as tutors, guests and friends into the houses of the more charitable and religious, where topics of the supernatural order were welcome subjects of conversation. In this way did their poison creep as a canker.

On the principle that it is charitable, for the sake of our families, to avoid those who labour under infectious diseases ; so also is it charitable to avoid what may infect our souls, or the souls of others. A heretic must never be encouraged, and whosoever encourages him does an injury to truth, and insults its author. This is the broad principle laid down by S. John, and followed, more or less, in all the enactments which we read in the discipline of the Church.

Persons who are born of heretical parents, and brought up in error from childhood, are in a very different position. These can scarcely be called heretics, even though they believe in, profess, and teach rank heresy. They grow up in the idea that the Catholic Church is full of lies and superstitions, that she has perverted the truth, and she is full of abominations. The reformers spread these reports, and wrote books to substantiate them ; but their descendants are not aware of the base origin from which their present teachings have come.

If Catholics then adopted with the children of heretics the conduct which the Apostle recommends to be had towards formal heretics, the children would never be converted. Hence, the

Church wisely adopts a different course with these latter. We allow them into our churches and into our houses. We salute them, and make friends of them; we let them see that we are cordial and sincere. We meet on the footing of citizens, and do not introduce religious matters except it be suitable.

The communication with heretics is forbidden by the Church *in divinis* only; except when there is danger of perversion. *In divinis* means worship, or prayer in common, rites or ceremonies of marriage, baptism or burial. All these things are sacred in the eyes both of heretics and Catholics.

The danger of perversion is mostly found in young people who are of years and dispositions for the married state. Mixed marriages generally end in the perversion of one party or the bringing up of children in error.

Historians tell us that S. John left the bath when he heard a heretic (Cerinthus) was in it, saying: "Let us get away quickly . . . lest this bath fall upon us." It did fall and killed Cerinthus. It is recorded of S. Polycarp, a disciple of S. John, that when he met Marcion (a heretic) and refused to speak to him, the latter said: "Do you not know me?" "Yes," replied the Saint, "I know you to be the firstborn of the devil." Both these were heresiarchs.

<sup>1</sup>*Gone out*.—Left the Church. A heretic by adopting a condemned tenet *ipso facto* puts himself out of the Church.

<sup>2</sup>*In the flesh*.—They held that He took only a fantastic body as angels do when they come with heavenly messages.

<sup>3</sup>*A seducer*.—He comes to the singular because each partaker in heresy has his own personal guilt in him.

<sup>4</sup>*Lose not*.—If one becomes a heretic or falls into mortal sin, he loses all the merits of a previous holy life.

<sup>6</sup>*Full reward*.—We see there is such a thing as a reward for merit. If there be no break by sin or error the reward will not be reduced.

<sup>6</sup>*Continueth*.—This has been explained in Epistle I.

<sup>7</sup>*Into the house*.—You should not receive him as a guest, but if he be poor and wandering he should get a lodging for the night and food by himself.

<sup>8</sup>*God save you. Ave Xatpe*. You are not to greet him as an acquaintance.

<sup>9</sup>*Wicked works*.—To aid or abet murderers or thieves is forbidden; so is the aiding and abetting of heresy.

<sup>10</sup>*I would not by paper and ink.*—The Apostles did not commit their teachings to writing. They wrote very little and taught continually. This was following the rule that faith comes by hearing.

<sup>11</sup>*Face to face.*—By word of mouth would all instruction be given, and all difficulties or objections cleared away.

<sup>12</sup>*The children of thy sister.*—Sisters had often the same name in those days, like the Maries of the Gospel.

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Shun heretics :

- 1st. For fear of injuring our belief.
- 2nd. For fear of encouraging them.
- 3rd. For fear of scandalising our own.

Mercy :

- 1st. Must be shown to all.
  - 2nd. Heretics—Samaritans.
  - 3rd. Even to Jews and infidels.
-



**THE THIRD EPISTLE**

**OF**

**S. JOHN THE APOSTLE.**



## P R E F A C E.

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WRITERS are not agreed about the identity of Gaius, to whom this Epistle is addressed. Some will have him be one of the two disciples of S. Paul who bore this name, some will have him be of Corinth and some of Derb .

All that we know for certain, and can gather from the Epistle itself, is that he was a convert, that he could afford to give hospitality and did give it freely, that he was harrassed by a heretical bishop whom S. John intended to come and correct, and that this letter was sent to encourage him in his well-doing.

The third, like the second Epistle, was for some time of doubtful authenticity. It was adopted as part of the Canonical Scripture about the Fourth century, and bears internal evidence of having been written by S. John the Evangelist, and not another of the same name as was sometimes supposed.

It was, most probably, written in Ephesus, and towards the end of the Saint's life, perhaps after the Gospel.



T H E

## THIRD EPISTLE OF S. JOHN.

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S. JOHN praises Gaius for his walking in truth, and for his charity; complains of the bad conduct of Diotrethes; and gives a good testimony to Demetrius.

1. Senior Gaio charissimo, quem ego diligo in veritate.
2. Charissime, de omnibus orationem facio prosperè te ingredi et valere, sicut prosperè agit anima tua.
3. Gavisus sum valdè venientibus fratribus, et testimonium perhibentibus veritati tuæ, sicut tu in veritate ambulas.
4. Majorem horum non habeo gratiam quam ut audiam filios meos in veritate ambulare.
5. Charissime, fideliter facis quidquid operaris in fratres, et hoc in peregrinos:
6. Qui testimonium redidderunt charitati tuæ in conspectu Ecclesiæ, quos, benefaciens, deduces dignè Dœo.
7. Pro nomine enim ejus profecti sunt, nihil accipientes à gentibus.
8. Nos ergò debemus suscipere hujusmodi, et cooperatores simus veritatis.

1. The ancient to the dearly beloved Gaius, whom I love in truth.
2. Dearly beloved, I make my prayer that thou mayest prosper as to all things, and be in health, even as thy soul doeth prosperously.
3. I was exceeding glad when the brethren came, and gave testimony to the truth in thee, even as thou walkest in truth.
4. I have no greater grace than this, to hear that my children walk in truth.
5. Dearly beloved, thou doest faithfully whatsoever thou doest for the brethren, and that for strangers,
6. Who have given testimony of thy charity in the sight of the church; whom thou shalt do well to bring forward on their way in a manner worthy of God.
7. Because for his name's sake they went forth, taking nothing of the gentiles.
8. We therefore ought to receive such, that we may be fellow-helpers of the truth.

This Epistle gives us an insight in the method and means of travelling adopted by the first messengers of the Gospel. They went, two and and two, or sometimes in a greater body, from town to town where their services were required. They carried letters of introduction from the bishop of one place to the bishop of another. If they were bishops or priests themselves they were invited to address the people, give them news of what they had seen on their way, compare notes as to customs and interpretations of Scripture, carry manuscripts from place to place and keep up a sort of perpetual correspondence between the brethren.

We see again that there were some rich Christians in each town, who gave hospitality to the travellers and provided them with provisions enough to last them until they came to the next halting place. This system is still continued in Catholic countries. When missionaries go forth, they walk from village to village, lodge in the house of a benefactor, and then set out on the morrow with a guide.

We see also that S. John was well informed as to the misbehaviour of some people. He went on his rounds of visitation, ordaining priests and consecrating bishops wherever there was need. As he was the last of the Apostles, we may be sure his ministrations were in great request.

Several of his disciples have written very edifying works which form the only reliable materials—after the Scripture—for the history of the Church in the First century, and the beginning of the second.

His motives in exhorting Gaius to continue his good work are valuable. They are: 1st. The praise of the Church which can be thus earned. 2nd. It is a work worthy of a faithful Christian. 3rd. A work worthy of God in many ways. 4th. It is a work which is not lost, as it is done to very worthy men. 5th. A work of extra charity inasmuch as it is exercised towards those whom the Gentiles rob. 6th. Such a work helps the greater one of propagating the Gospel among the nations.

<sup>1</sup>*Whom I love in truth.*—With a love far above mere human love, and partaking of the heavenly.

<sup>2</sup>*To all things.*—In his harvests, his business, his health and whatsoever will enable him to continue his useful and edifying life.

<sup>3</sup>*Thy soul.*—This S. John knew to be right.

<sup>4</sup>*Walkest in truth.*—Gaius continued faithful to the first teachers, and would have nothing to do with the innovators.

<sup>5</sup>*Grace.*—This is *joy* in some Greek copies, and in many of the old Latin ones. It means joy here.

<sup>6</sup>*Faithfully.*—This has a double signification. He does the work of a faithful Christian, and does it in an excellent and worthy manner.

<sup>7</sup>*In the sight of the Church.*—The people composing the Church where Gaius lived and also those who called upon him.

<sup>8</sup>*Bring forward.*—To see them to the ship, or see that they have a guide and provisions for their journey.

<sup>9</sup>*Nothing of the Gentiles.*—The Apostles had rather support themselves by working with their hands than take anything from the Gentiles, lest they might appear mercenary.

<sup>10</sup>*Fellow-helpers.*—This is the highest dignity or office one could possess in those fervent days of primitive Christianity.

### Hospitality :

- 1st. Is commanded in Scripture.
- 2nd. Practised by many.
- 3rd. Bringeth blessings.
- 4th. Helpeth charity.

### Work for bread :

- 1st. This is the lot of fallen man.
- 2nd. Labour sanctifies life.
- 3rd. Laziness never gets a blessing.
- 4th. The Apostles all laboured.

9. Scripsissem forsitan Ecclesiæ; sed is, qui amat primum gerere in eis, Diotrephes, non recipit nos.

10. Propter hoc, si venero, commonebo ejus opera quæ facit, verbis malignis garriens in nos; et, quasi non ei ista sufficient, neque ipse suscipit fratres, et

9. 'I had written perhaps to the church; but Diotrephes, who loveth to have the pre-eminence among them' doth not receive us.

10. Wherefore, if I come, 'I will publish his works which he doeth, 'prating against us with malicious words; and as if these things were not enough for him,

eos qui suscipiunt prohibet, et  
 de Ecclesiâ ejicit.

11. Charissime, noli imitari  
 malum, sed quod bonum est.  
 Qui benefacit ex DEO est; qui  
 malefacit non vidit DEUM.

'neither doth he himself receive  
 the brethren, and those that do  
 receive them he forbiddeth, and  
 'casteth out of the church.

11. Dearly beloved, 'follow  
 not that which is evil, but that  
 which is good. He that doeth  
 good is of God; he that doeth  
 evil hath not seen God.

The general opinion of commentators regarding this Diotrephes is, that he was a bishop.

In the beginning of the Church, men were made priests and bishops with very little previous training. How could there be time? An Apostle came into a town, cured the sick, performed great miracles, astonished all the citizens by his eloquence and holy mien, and then taught them the doctrines of salvation. Crowds came to be baptised, his deacons or attendants instructed them, he organised a Church on the spot, placed a bishop over it, if it were a large place; or a priest if it were a small place, and then went off to evangelise another town after the same manner.

Another Apostle came round in the course of his journeyings to examine into the conduct of this new gathering of faithful people, to correct what was amiss, and encourage whatsoever was right. This is the idea given in the *Acts of the Apostles* and in *The Epistles*, of the formation of the Christian Church and its organisation.

The first Apostle had to take the best materials he found and impose hands upon them for positions in the ministry. He had very often poor samples to choose from. He prayed and heaven heard his prayer for the time, and he inducted some new convert into the spiritual office of pastor.

Now, if among twelve chosen by Our Lord Himself one was found wanting, why should not the same be found in the choice of his disciples? Again, if fourteen heresiarchs were produced from the one hundred and twenty who first received the Holy Ghost at Pentecost, why should not several backsliders and unworthy men be found amongst those ready-made priests and bishops which the Apostles placed first in their new Churches?

This sensible way of looking at the matter gives us a key to

Diotrephes and the Episcopal delinquents whom the other Apostles have to find fault with in their epistles. Ambition and the spirit of faction was not wanting in the College of the Apostles itself. S. John's mother went to Our Lord to ask for honourable places for her two sons in His new Kingdom.

—Diotrephes was bishop in some important town, and perceived that Antioch, Ephesus, and several other large places were made archbishoprics with several suffragans dependent on them. His place was not made an archbishopric, nor was he transferred to a larger town.

S. Paul, who came to Ephesus before S. John, made a convert of Diotrephes. He was a Gentile and hated those Jews. His first teacher was a great man and an eloquent man, and had good judgment in making him bishop of the place. Now here comes this old man, very good and holy to be sure, but now in his dotage, seeing that he is nearly one hundred years old. He does not see my merits, and is really so simple and childlike that he never will. Let us keep all these Jews away—they remain Jews still, even though they have become Christians—and let us manage our own affairs amongst ourselves.

This seems a fair estimate of the state of things in the town where Gaius dwelt. The Beloved Disciple is, once in his life inclined to severity; but, we verily believe that an act of humiliation on the part of this refractory bishop made the Saint re-install him in his place instead of deposing him as some imagine.

<sup>1</sup>*I had written perhaps.*—The *perhaps* is not in some Greek copies, but critics consider the Vulgate right.

<sup>2</sup>*Doth not receive us.*—He did not take notice of the letters of recommendation which S. John gave to the travelling missionaries. This was his first fault and founded upon the reasoning we gave above.

<sup>3</sup>*I will publish.*—This was a severe threat, which it is charitable to remember had its desired effect and made the dignitary cease his persecution.

<sup>4</sup>*Prating against us.*—Nearly all the Apostles (indeed all great men) had some illnatured cherished brother who was continually finding fault with their doings or sayings. The only wonder is that such a gentle soul as S. John should have a Diotrephes.

<sup>5</sup>*He does not receive.*—One of the duties of a bishop laid down by S. Paul in several places is hospitality.

*\*Casteth out of the Church.*—Commentators agree that he did not excommunicate them, but kept them from the *Agapæ*. He was not a heretic or S. John would have cast him out.

*'Follow not.'*—The conclusion is so gentle. He puts them on their guard and immediately implies that, although this man is bad, he has some good qualities. Follow those and not the others.

Church government:

- 1st. Bishops themselves required looking after.
- 2nd. Only a Pope or an Apostle—who had unlimited jurisdiction—could do this.
- 3rd. Hence necessity of Pope or Apostle.

Ambition:

- 1st. Made a bishop uncharitable to strangers.
- 2nd. Made him malign S. John.
- 3rd. Made him punish those who did good for doing good.

12. Demetrio testimonium redditur ab omnibus, et ab ipsâ veritate; sed et nos testimonium perhibemus: et nôsti quoniam testimonium nostrum verum est.

13. Multa habui tibi scribere; sed nolui per atramentum et calatum scribere tibi.

14. Spero autem protinus te videre, et os ad os loquemur. Pax tibi. Salutant te amici. Saluta amicos nominatim.

12. To Demetrius testimony is given by all, and by the truth itself: yea, and <sup>we also</sup> give testimony; and thou knowest that our testimony <sup>is</sup> true.

13. I had many things to write unto thee, but I would not by ink and pen write to thee:

14. But I hope <sup>speedily</sup> to see thee, and we will speak face to face. <sup>Peace be to thee. Our friends salute thee. Salute the friends by name.</sup>

Nothing is known of this Demetrius. Some conjecture that he was one of the silversmiths whom the preaching of S. Paul beggared in Ephesus. He was not in Ephesus when S. John wrote, but in the same town as Gaius. Had he removed there? He could not give hospitality if he were one of those silversmiths. It is conjectured also that he was brother to Gaius, and carried the letter to him from S. John.

One phrase here, peculiar to S. John, shows the authenticity of the letter. *Thou knowest that our testimony is true.* He has used this phrase in his Gospel. His word was of great authority as of that of him who had seen the Lord.

The Apostolic mode of governing Churches and regulating bishops ended with S. John. The whole work then devolved upon the Pope, who gave certain powers of acting to patriarchs, beyond that which was possessed by simple sees. The patriarchs in a few centuries thought themselves popes and started schisms. One yet remains as a witness—the Greek Church.

<sup>1</sup>*Is given by all.*—He can commend him as one whom everybody speaks well of.

<sup>2</sup>*We also.*—S. John himself has found him worthy of his confidence and approbation.

<sup>3</sup>*Is true.*—This is his *ipse dixit*, which was worth a whole volume of side proofs.

<sup>4</sup>*Write unto thee.*—The Saint is cautious and does not wish to write more than is necessary. The first Christians were obliged to keep a great many things secret—*disciplina arcana*—and only speak of them in private for fear of the pagans and persecutors.

<sup>5</sup>*Speedily.*—He intends to pass through the town in which Gaius lives on his visitation.

<sup>6</sup>*Peace be to thee.*—This is the old Jewish salutation *shalom lachem*, which a bishop uses now at Mass instead of the priest's *Dominus vobiscum*.

<sup>7</sup>*Salute the friends by name.*—The saint interchanges greetings as a brotherly-love conclusion to his letter, and then gives orders for fraternal charity to pervade the members at both ends of the line of communication. It is the conclusion we should expect from the Apostle of fraternal charity.



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